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## CENSUS OF INDIA, 1901.

### VOLUME XV

## MADRAS.

# PART I. REPORT.

BY

#### W FRANCIS.

OF THE INDIAN CIVIL SERVICE SUPERINTENDENT OF CENSUS OPERATIONS MADRAS



MÀDRAS
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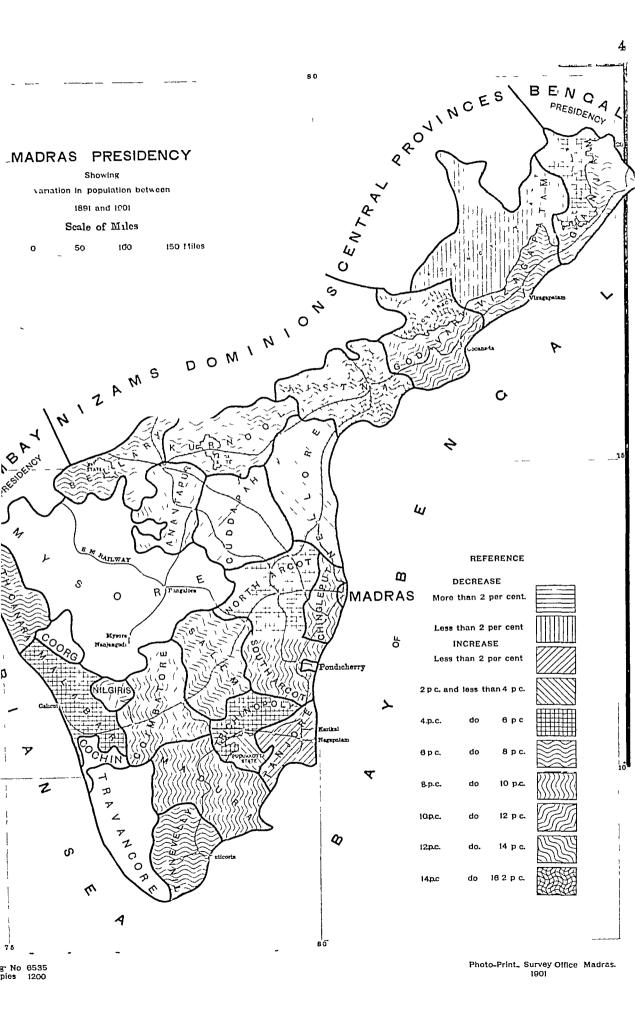
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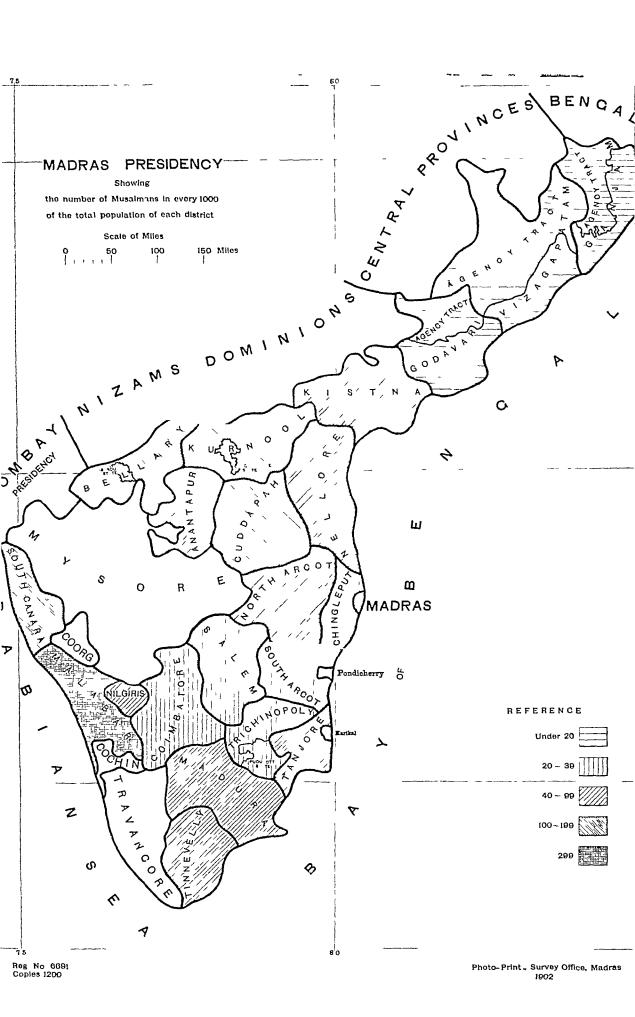
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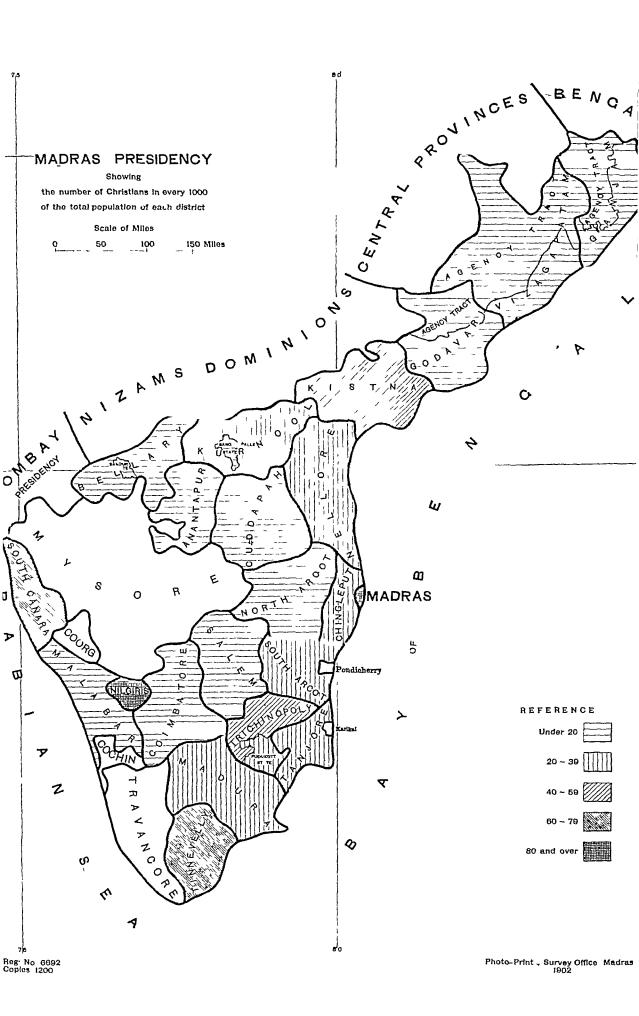
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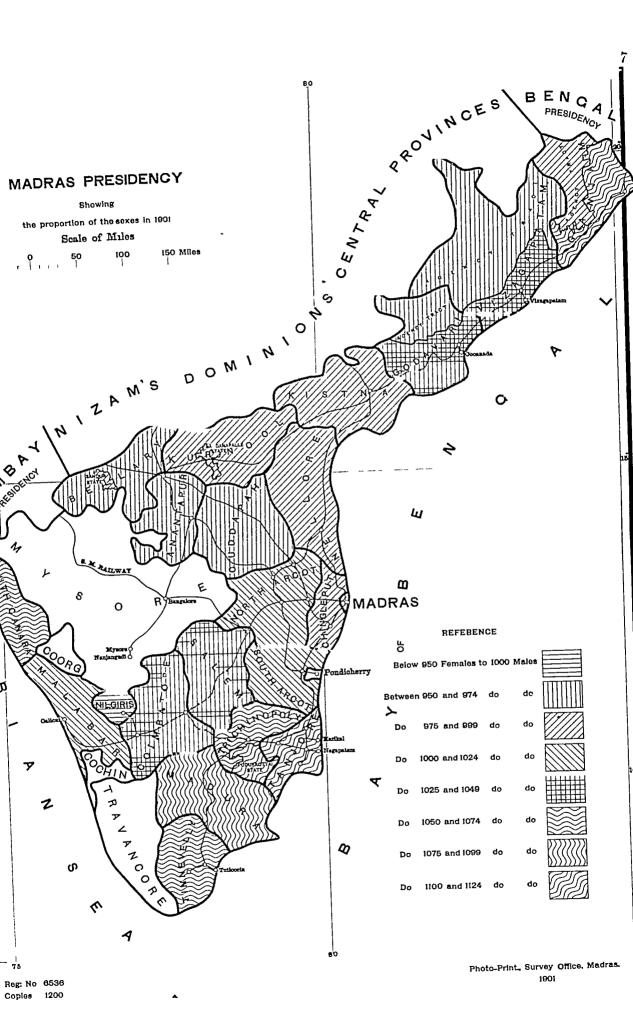
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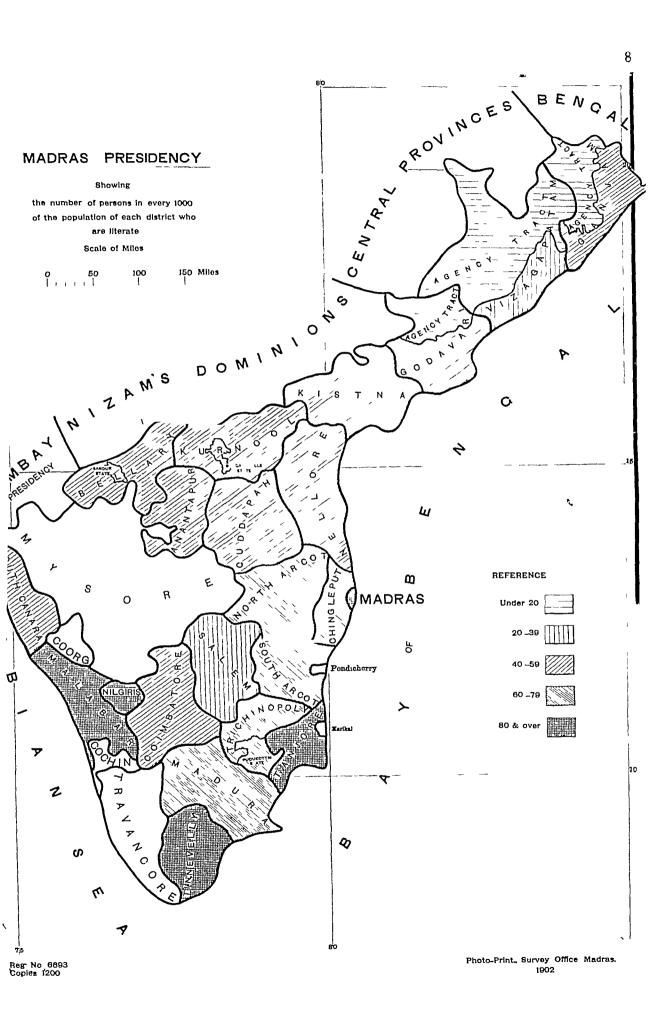










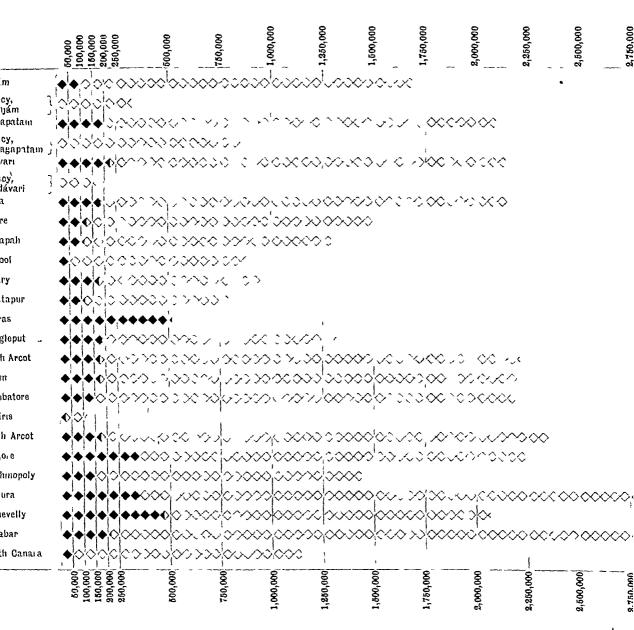


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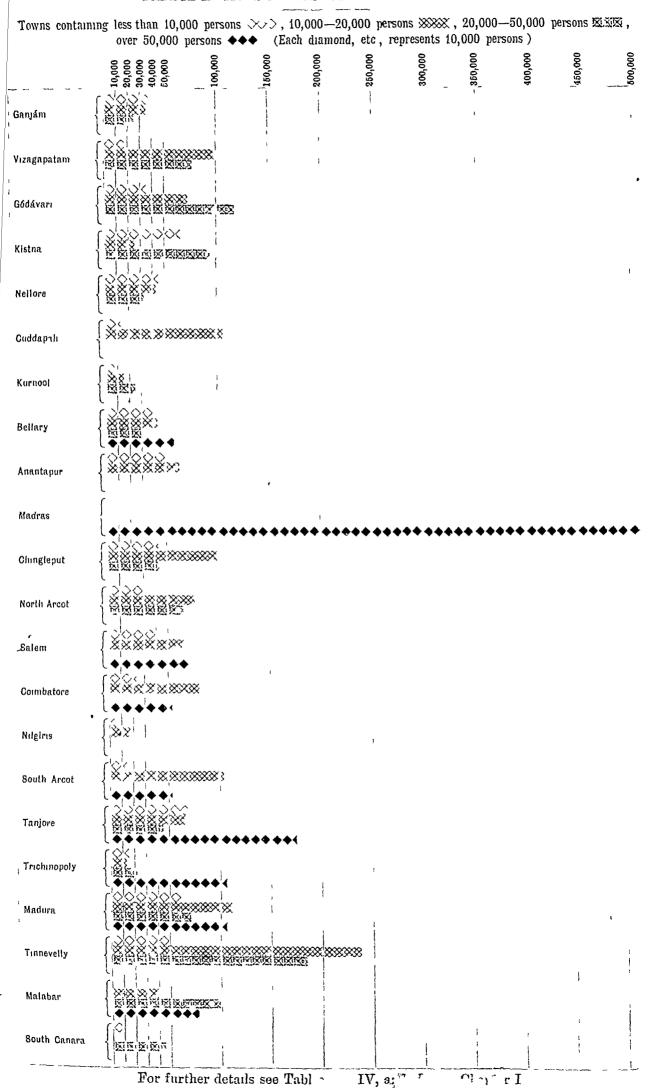


For further details see Tables I, III, IV, V, and Chapter I

No 2 SHOWING THE POPULATION OF EACH DISTRICT AT EACH OF THE FOUR CENSUSES OF 1871 1881 1891 AND 1901 Each diamond represents 50 000 persons. **Hortis Arect** Gamin

For further details see Table II and Chapter II

## SHOWING THE NUMBER OF THE URBAN POPULATION WHO RESIDE IN TOWNS OF CERTAIN SIZES



No. 4

### SHOWING THE MUSALMAN AND CHRISTIAN POPULATION IN EACH DISTRICT

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Malaber	******	•••	****	****	****	****	****	****	
South Carnes	****			1					
_		_ {	- 8	8	- 8	1	į	1	8

For further details see Table VI and Chapter III

## SHOWING THE NUMBER OF PERSONS IN EVERY 10,000 IN EACH DISTRICT WHO ARE HINDUS AND ANIMISTS, MUSALMANS, AND CHRISTIANS

Hindus and A	nimists, 🍇🍇 , Mus	almans, ◆◆◆, C	thristians, 🌭	Each diamond, e	tc , represents 200 persons
	200 400 600 800 1,000	3,000	4,000	9,000	9,000
Ganjám .		E PROFESSION OF THE PROPERTY O	दुष्ट्रपट्ट <u>स्</u> रम्बस्याद्याद्याद्याद्याद्याद्याद्याद्याद्याद	regiete de la compansión de la compansió	
Vizagapatam	(	E IKANSETA KAR	TOLDE REPORT DESIGNATION	TENNING TENNING	SELECTIVE SECURISE PRESENT
Gódávari		13   Suigneoir i Prienc 13   Suigneoir i Prienc	राष्ट्रास स्थासम्बद्धाः ह	niniiiiiii   2020 in 103	2321222   2822212121212121 
Kistna		  E_a <mark>xexex</mark> azaraezede	ERKARI MARKALARI JA		REFERENCE ET LETER
Nellore		विद्या स्टास्ट स्टाह्या १८०१		图》 教教学 医过滤点	XXX-138/12/12/32/32/13
Cuddapah			S TELECHERON	OECUPERS (SPERSOSPER)	rational description
Kurnool		e in an	Coeffer William Court of the	azelzieriziek.	
Bellary	( × • • • • • • • • • • • • • • • • • •	12 12020120212021	ENTER KONTENSIA	ANTONIA KAMBANA	· 2F202626201502.2202525
Anantapur		HALENESSES EAST	ANGK I DELENKEN IS	A SEAL AND LAKE DASS	A INVESTMENT SAFET SAFE
Madrae		es Merrera	XIXIX IZIZIZIZIZIZIZ		-Zuzimiszi.
Chingleput		OK PERIKERIK KEP	ANT OF STANS	okuseda yaselikin	
North Arcot			ZWYNESZOS		, es erver erver
Salem	{ ZEESCHWE				
Coimbatore	SANKE NAME	THE REPORT OF THE	KKIZ KKIRKK		
Nilgiris			KAKI FIKEBAR	ব্রুয়ের তারে ফ্রেক্সেরবার	RIKISEPS
South Arcot				(SZEGASZ BEZEROZ	MAXIN MINING
Tanjore		SE KEKKEK KE	raken isandaran b	 	MENIES PREFER
Trichinopoly		AT EXHIBE BE	rexe planes		EXECUTE EXECUTE E
Madura		TREETEN NA		Kener Kener 	XXXVII BEXNX
Tinnevelly		E-MINISTER MAK			ENGRAMA ELABOR
Malabar					
South Canara					
Total Brits Territory		NI STANSON NO.		XXXX #XXX   XXXX   XXX	
	200 400 600 1,000	3,000	4,600	6,000	8,000 - 8,000 - 10,00

## SHOWING THE NUMBER IN EVERY 10,000 PERSONS OF EITHER SEX RETURNED AT EACH OF THE PRESCRIBED AGE PERIODS (UNADJUSTED FIGURES)

	Hales,	∠ Fee	nales, 💠	Each	desmond :	represents	30 perso	ms.		
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1	444444									į.
2	{******	<del>àš</del> 1								
8	1444444	****								
4	*****	***								
Total 0-4	1******	***	***	****	***	***	***	$\infty$	2000  ••••	i.
5 9	*****	*							<b>XX</b> XX	1
10–14	*****	****	*****	***	*****	<b>***</b>	***	∞∞∞	1	
15-19	*****	****	*****	***	*55					
20-24	*****	****	*****	***	<b>***</b> **	••				
23 29	****	****	*****	***	•••	1				
30-44	[******	****	*****	****	*****	•••				- 1
33-39	*****	****	***							-
40-44	*****	****	*****	****	•					
45-49	{*****	****								
50-54	1 *****	****	****							
55-50	*****									1
ED ext	*****	****	****	•••						
	3	I	3	\$	2	1	3	Ĭ.	3	4

For further details see Table VII and Chapter IV

# , , ,

# SHOWING FOR CERTAIN AGE PERIODS THE NUMBER IN 10,000 HINDUS, MUSALMANS AND CHRISTIANS WHO ARE UNMAR RIED MARRIED WAR AND WIDOWED \*\*\*

Each diamond etc. represents 200 persons. MALRS.

#### 8 oxxx fou usolosocolosoconlosocolusocolosocolusocolusocolusocolusocol Oler to Day and Reades odococolcocculococolorocoluxcoolococoluccudu cooluccco 10-14 Name I may res Christiania 4200000000000000000 ~>>>b>>>| ~>>| No. M malma ca Obreduce Hardes Marel San San 20-24 Oly lates as - -LAZER DOOG H arke Harrison on the resolution of a confirmation of ARRESTA DI CONTRA DI Obrations OCCUPANTAL OF SE Kentan Total Manager or \*CONTRACTOR OF THE PROPERTY OF I remains an FEMALES W-----Christians 10-14 Hardwen. Christians. Historian 15-19 Name of Christians Hindu XXXXXX YY 1 YOU T BELLEVILLE OOCTE KINDER OF BUILDING THE TOTAL THE PARTY OF THE PARTY 20-24 March 1984 Olerbit AFG السينتافيي 5 441 March 1884 Owntra. Hinde PT PT EXCEPTION OF STREET Name (Sept. 1981) Total --Cirlebans.

For further details see Table VII and Chapter IV

## SHOWING THE NUMBER IN EVERY 10,000 HINDUS MUSALMANS AND CHRISTIANS IN EACH OF CERTAIN AGE PERIODS WHO ARE LITERATE

Hinden, EXXI Musalmare, \*\* Christians, >>> Each diamond, etc., represents 60 persons.

				MALES	S.					
		***	: :	4	3	1	8	3	<b>6</b> 79	8
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15-10	Historia Huminas Cirrettans	CERCE STREET	X. W.		<del>****</del> ***	<b>X</b> csx	~)~~	~~	∞	ا ٥ <u>ر</u>
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19_14	Hundre Huntimens Obsertigan	· 👯 🔍 🗸 🖡	1 1	!	1	i	1			
15-19	( Handen Marcal mares Christia, ma	. <b>EE</b> 3			. ~	مراد	ŀ			
20 mi	Hundrey Mang Ingene Chemicality	₹4 >~			1	•				
Total	Hereins Hustinsons Clarations	· <del>•</del> • · · ·	^	1	'		-			
										-

For further detail see Table VIII and Chapter V

		• •	

## SHOWING THE NUMBER IN EVERY 10,000 HINDUS, MUSALMANS-AND CHRISTIANS IN EACH OF CERTAIN AGE PERIODS WHO ARE LITERATE.

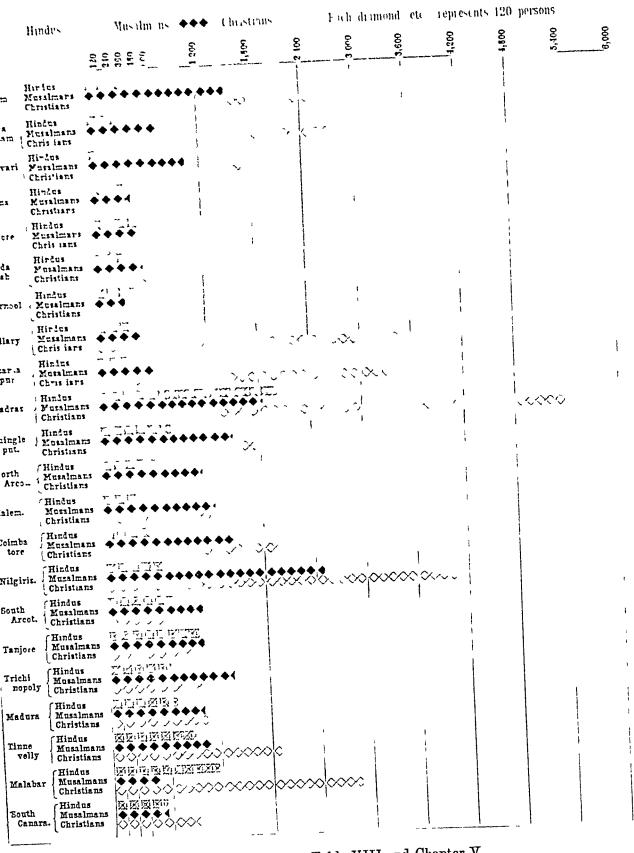
Hindus, EEEE Massimans, ♦♦♦ Christians, >> Each diamond, etc. represents 60 persons.

# MALES. 10-14 | Charles and Particle and Par

For further detail see Table VIII and Chapter V

No 11

# WING FOR EACH DISTRICT THE NUMBER IN 10,000 HINDUS, MUSAL-MANS AND CHRISTIANS OF BOTH SEXES WHO ARE LITERATE



No. 12

## SHOWING THE NUMBER IN EVERY 1,000 OF THE LITERATE OF EACH SEX WHO ARE LITERATE IN CERTAIN LANGUAGES

Mates, OOO Females, +++ Each diamond represents 20 persons.

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Ou mayous	<i>r</i> <b>\$</b> \$		'	1
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Other Languages	{♥�.			
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For further details see Table VIII and Chapter V

# SHOWING THE NUMBER IN EVERY 1,000 PERSONS OF THE CASTES IN TABLE IX WHO ARE LITERATE

Fach dramond represents eight persons

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Tsikala	*			1		1			
Uppara Odde	* 1 * 1					1			
Vaae Khond	,	1	}	}		1			
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Cheruman	1	1				1	1		
Holeya		ł	}	1	į	1	<b>†</b>		
Mádiga -									
Savara			}	1	ł	-			
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<sup>\*</sup> For further details see Table IX and Chapters V and VIII

No. 14

## SHOWING THE PERCENTAGE OF THE TOTAL POPULATION WHO SPEAK EACH OF THE PRINCIPAL LANGUAGES OF THE PRESIDENCY

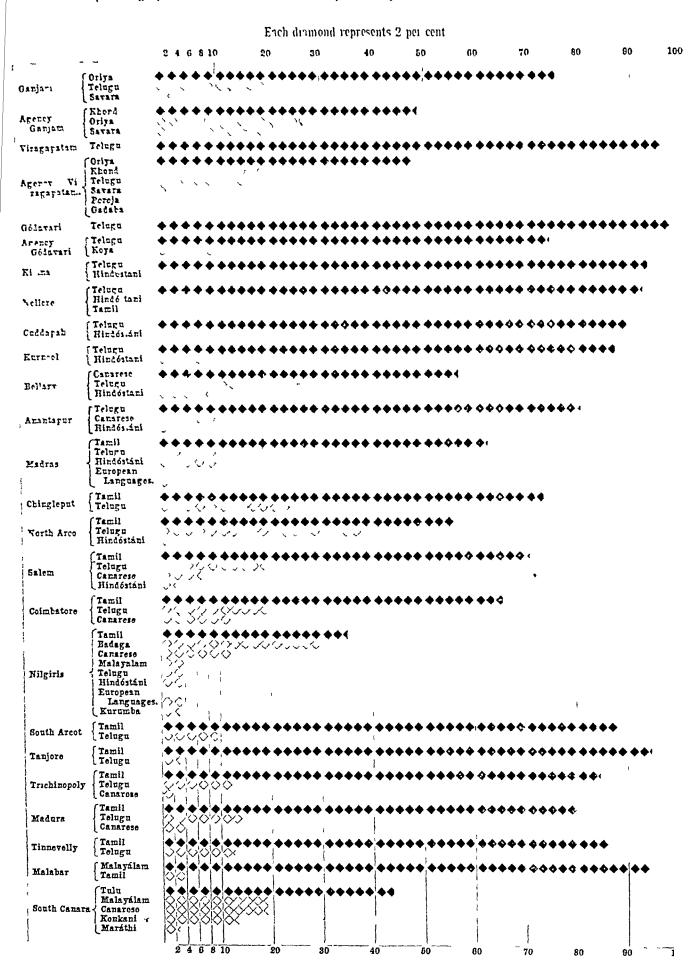
#### Each dramond represents 1 per cent.

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Marathi			ì			- }			1
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For further details see Table X and Chapter VI.

# SHOWING THE PERCENTAGE OF THE POPULATION IN EACH DISTRICT WHO SPEAK EACH OF THE PRINCIPAL LANGUAGES FOUND IN IT

(The language of most common occurrence is represented by Black Diamonds and others by White )

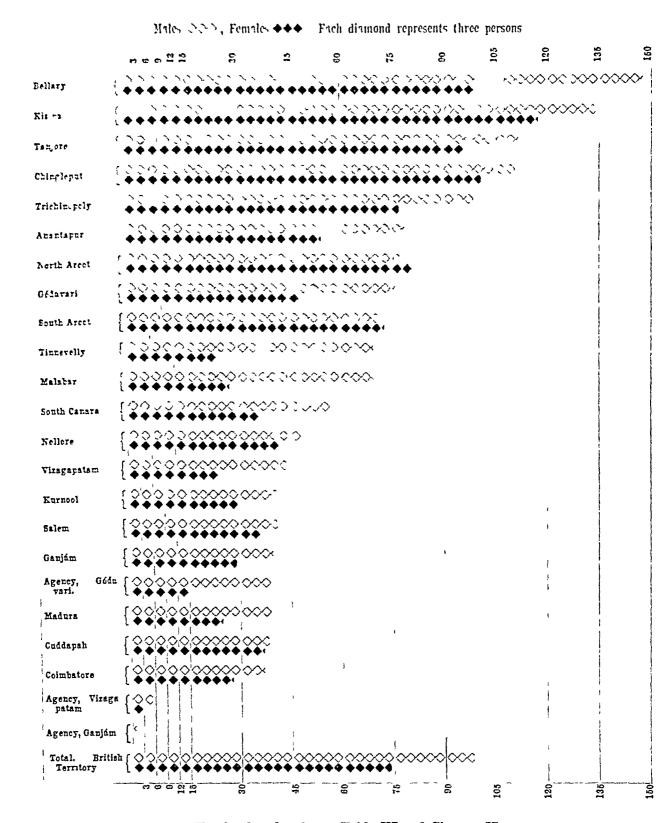


## SHOWING FOR EACH DISTRICT EXCEPT MADRAS AND THE NILGIRIS THE NUMBER IN EVERY 10,000 BORN IN ADJOINING DISTRICTS AND PROVINCES MALES 000, FEMALES 000

## Each diamond represents 15 persons.

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festy Graves		727						i	
	[\$\delta \delta	**************************************	XXX 2XXX	۶			Ì		
Territory	1 *****	******	*******	• • • • •	ì				

SHOWING FOR EACH DISTRICT EXCEPT MADRAS AND THE NILGIRIS THE NUMBER IN EVERY 10,000 BORN ELSEWHERE THAN IN THE DISTRICT ITSELF AND THE ADJOINING DISTRICTS AND PROVINCES



For further details see Table XI and Chapter II

SHOWING THE MALES &XXX, FEMALES MIN AND PERSONS \*\*\* IN EVERY 100,000 OF THE POPULATION OF EACH DISTRICT WHO ARE INSANE

Each diamond, etc., represents four persons.

		1	<b>-</b>	10	_ ••	••	100	130	16	1
Litri	Halos Females Total	4400	<u> </u>		$\infty$	$\infty  \infty$	·solu	uobo	∞	
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Ingspeten	Hales Youndles Total	<u> </u>	44	1		1	,			
(ajahar	Halis Formiss Total		(X <b>♦4</b>		1		I	,		
Himed	Hales Total		∤^\ • <b>1</b>		ı		i			
ellere	Walso Temales Total	****			ŀ	1				
ellery	Halos Francisc Total	***			ì	1		1		
rdda pa k	Yalss Temales Tetal	****			1	1				
эмичи Dy	Franks Total	Š.			1		1			
està Casers	Yessales Total	<b>***</b> .		1			į	İ		
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riskinopely	Hales Females Total		1			,			ĺ	
a)ama	Halos Females Total		1			1	1			
Carth Armst	Malor   Tunalor   Total   Malor									
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ianjan	Tetal	×××	 							
Canjero	Hales Tomales Total	××	 							
Calmbatere	Total [Males	>>							1	
Lgency Sillivari	Younder Total Malor Francisc	<b>F</b> **								
Agenty Garjan	Total  Hales Yessian Total	• <b>.}•</b> ≎≎								-
Chingleput	( Males	, , ,	,							
Teta L British Terribery	Total	****			_ _		- 300	78		15

# SHOWING THE MALES ON, FEMALES AND PERSONS \*\*\* IN EVERY 100,000 OF THE POPULATION OF EACH DISTRICT WHO ARE DEAF-MUTES

Each drumond etc represents four persons

	E an arano	na cte represi '0	40	60	03	100	120
	•	3	70	100	ν.	100	120
Cuddapah	Males   Females   Total	****	********	) । तुर <b>♦                                    </b>		04.1	
Sellere	Males Females Total	*****		****	><\0 \ ◆∳		
South Arcet	"Males Females Total	*****	******	******	<b>♦</b> •		
Virigari im	Males Females Total	) •••••	******	*	<b>♦</b>		
Tanjore	Males : Females Total	*****	~,,, ******	r.4801 <b>◆◆◆◆</b>	. 3,` ∢ ♦		
Chingleput	Yalez Females Total		*** <b>*</b> **	_	^00 <b>(</b>		
Anantapur	Males Females Total		 ******	*****			
Salem	Males Females Total	****		~ ( ) ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~			
Colmbatore	Males Females Total	+÷÷÷++	,	****	\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\		
Trickingfoly	Males Females Total	*****	- mm   m	~~;\ <u>`</u>	ŧ		
Kistus	Malex Females Total	*****		,	^ <u> </u>		
North Arcot	Hales Females Total	******		. ⇒. 30 <b>♦♦ ♦</b> (			1
Kurnoel	Males Females Total	*****	*****	<b>**</b>	†		
Madura	Males   Females   Total	*****					
Agency Ganjám	{ Males { Females   Total	,		C. I			
Malabar	Males Females Total			· <b>〈</b>			
Ailgiris	Males   Females   Total	*****					
Bellary	Males Females Total		,	~>> . • <b>∢</b>			
Ganjám i	Males Females Total	No. The Late of the Contract o		*			
Tinne-elly	Males Females Total			> 1 > 1			ť
South Canara	{ Males Females Total ( Males		***	×× ;	1		
Gódavari	Females Total	XEVXXXXX			*		i
Agency, Vizagapatam	Males Females Total		***		) ) 		ı
Agency, Gódávari	Males Females Total		>>>>> •••				
Madras	Males Females Total		M N			i !	
Total, British Territory	Males Females Total						

# SHOWING THE MALES ON FEMALES AND PERSONS ON IN EVERY 100,000 OF THE POPULATION OF MACH DISTRICT WHO ARE BLIND

	Each duar	mond, etc., represents five persons.	
		55 75 100 195	180
Americhen	Franks Ttal	***************************************	
Muladur	Malos Temalos Total	**************************************	
Innevally	Females T tal	**************************************	
Garyam	Females Total		i
Agency Gamen	Females Tetal		1
South Camera	Halos Females Total		
Erreel	Halos Females Total	*******************************	1
Agency Tangapatan	Halos Females I tal		i
Tellers	Males Females Total	5.1.5.100	1
Cuddapak	Males   Frenklas   Total	nance mande de la company	-
Bellary	Males Frenches Total		
Trackinepaly	Halon Yestal Total	<del>na. n. indian</del>	1
Kelm	Halos Fomales Total	HIAMAMA	ĺ
South Arnot	Halos Fomalos Total		
Yungspetam	Females Total	tion than the time of time of time of the time of time of the time of time	ı
Elsten	Halos Jemales Trinl	Tain markitata	
Correlators	Foneliss Total	**************************************	í
GHATUR	Hales Francisc T tal	***************************************	1
Sales	Franks Total		ì
North Arest	Yales Frankles Total	***************************************	'
Chingleyat	Yalos Tonales Total	<del>*************************************</del>	
Agency Shiavan	Yalm Females Tetal	· · · · · · · · · · · · · · · · · · ·	1
Тапрето	Tetal	*****	ļ
Madres	Founded Total	<del>लें</del> स्स.	}
XIII <del>dole</del>	Total	**************************************	
Tetal, British Territory	Total		

SHOWING THE MALES ON, FEMALES WAR AND PERSONS \*\*\* I EVERY 100,000 OF THE POPULATION OF EACH DISTRICT WHARE LEPERS

Each diamond, etc., represents three persons

		10	5 30	45	60	75	90	105	120	135
Agency Ganjam	Males Females Total	****	•••••	••••	· • • • • •	b <b>+</b> 0++	• • • • • •			V
Madras	Males Females Total	****	****	 • • • • • • ' •	· • • • • •	• • • • •	•			
South Carara	Vales Females Total	- ++0++		****	****					
North Ares	Males Females Total	 *****	*****	****	<b>**</b> *					
Garjam	Yales Females Total	*****	<b>****</b>	****	***					
South Aren	Males Females Total	 0+0++		<b>****</b>	<b>•</b> •••					
Agency Virage patam	Male Females Total		- <u>-                                  </u>	••••	•					
Gólavari	Fales Females Total	<b>***</b>		<b>***</b> *	<b>&gt;</b>					
Chingleput	{ Fales Females To al	++++	 *****	****						
Viragapatam	Males Females Total	****	 •••••	<b>* * * * * * * * * *</b>						
Lalabar	Males Females Total	****	: · · ·· •••••	<b>+</b> +•						
Tanjore	Males Females Total	~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~	<b>****</b>	<b>+</b> +						
Kurrool	{ Males , Females Total	<b>♦•••</b> ••	****							
Trichinopoly	Hales Females Total	^	<b>****</b>							
Tinnevelly	Males Females Total	- / +÷÷++	~ <b>◊</b> ♦♦♦							
Nellore	Hales Females Total	771.7.7.  ♣₩◆◆◆	<b>***</b>	ı						
Kistna	Males Females Total		<b>0 0 0 1</b>	1						
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For further details see Table XII a " Thapter Vy

منتهر

## SHOWING THE NUMBER OF PERSONS PER MILLION OF THE POPULA TION SUFFERING FROM EACH OF THE FOUR INFIRMITIES AT EACH OF THE LAST FOUR CENSUSES

(This includes influenties in Femigiary States.)

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# SHOWING THE PERCENTAGE BORNE BY CERTAIN OF THE LARGER CASTES TO THE TOTAL HINDU AND ANIMIST POPULATION

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For further details see Table XIII and Chapter V

# SHOWING THE NUMBER OF BRAHMANS OF ALL CLASSES IN EVERY 1,000 OF THE HINDU AND ANIMIST POPULATION OF EACH DISTRICT

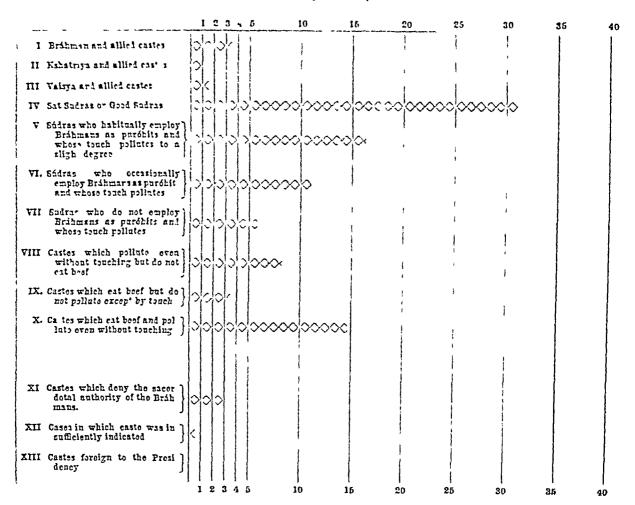
## Each diamond represents three persons.

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For further details see Table XIII and Chapter VIII.

# SHOWING THE PERCENTAGE OF THE HINDU AND ANIMIST POPULATION WHO ARE INCLUDED IN EACH OF THE SOCIAL PRECEDENCE GROUPS

## Fach diamond represents 1 per cent



For further details see Chapter VIII

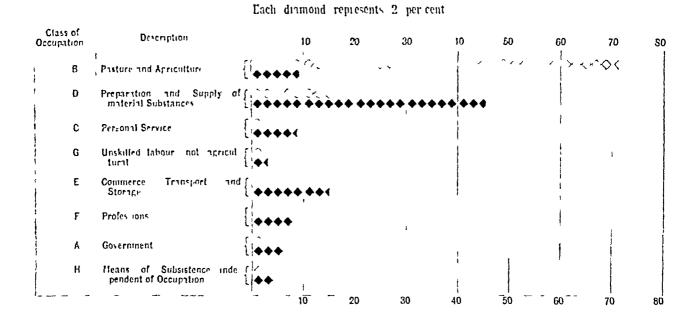
SHOWING FOR EACH CASTE IN TABLE XIV—(a) THE NUMBER IN EVERY 10 000 FEMALES UNDER THE AGE OF 12 WHO ARE EITHER MARRIED OR WIDOWS >>>> (b) THE NUMBER IN EVERY 10,000 FEMALES OF ALL AGES WHO ARE WIDOWS ++++

## Each diamond represents 70 persons.

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	l rfe	orther le	tails =co	Tablo `	CIV and	Chapter	- 13			

No 27

SHOWING (a) THE PERCENTAGE OF PERSONS SUPPORTED BY EACH "CLASS" OF OCCUPATIONS TO THE TOTAL POPULATION OF THE PRESIDENCY AND (b) THE PERCENTAGE OF THE POPULATION OF THE "CITIES" SUPPORTED BY EACH "CLASS" TO THE TOTAL POPULATION OF SUCH CITIES \*\*\*\*



Tor further details see Table XV and Chapter IX

- SHOWING (a) THE PERCENTAGE OF PERSONS SUPPORTED BY EACH "ORDER OF OCCUPATIONS TO THE TOTAL POPULATION OF THE PRESIDENCY >>>
  - (b) THE PERCENTAGE OF THE POPULATION OF THE CITIES SUPPORTED BY EACH ORDER TO THE TOTAL POPULATION OF SUCH CITIES"

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For further details see Table XV and Chapter IX.

No 29

# SHOWING THE PERCENTAGE OF THE POPULATION OF EACH DISTRICT SUPPORTED BY AGRICULTURE (ORDER V)

Each diamond represents 2 per cent 80 80 10 30 40 60 60 20 Agency G6dayari ハン Agency Viragapatam South Arcol Agercy Ganjam Э, South Canara North Arcot Salem Madura Trichiropoly Kurnool Cuddapah Bellary Anantapur Vizagapatam Kistna Gódava-i Chingleput Tinnevelly シングランシングリング Ganjém Tanjore Coimbatore \$200 PAC \$300 LUQC Y \$200 Nellore Malabar Nilgirls Madras 00 Total, British Territory

For further details see Table XV and Chapter 1X

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# SHOWING THE PERCENTAGE OF THE POPULATION OF EACH DISTRICT SUPPORTED BY INDUSTRIAL OCCUPATIONS (CLASS D)

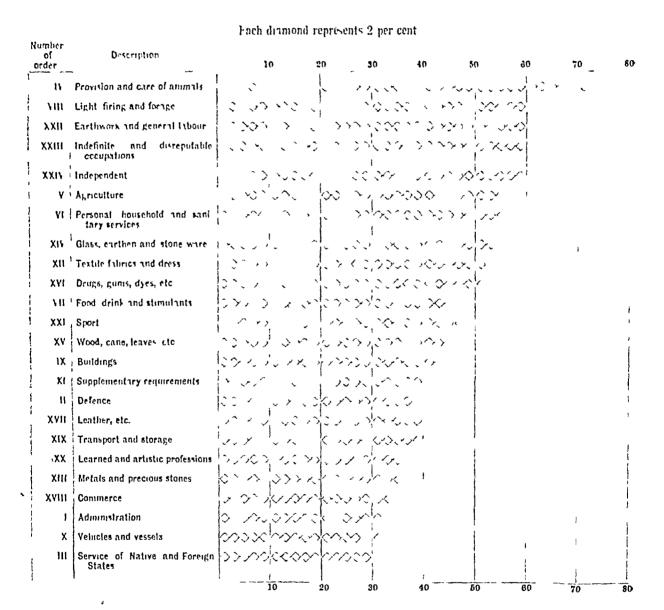
## Each diamond represents 2 per cent.

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For further details see Table XV and Chapter IA.

No 31

# SHOWING THE PERCENTAGE OF ACTUAL WORKERS IN EACH "ORDER" OF OCCUPATIONS TO THE TOTAL NUMBER OF PERSONS SUPPORTED BY THAT ORDER.



For further details see Table XV and Chapter IX.

SHOWING THE PERCENTAGE OF FEMALE ACTUAL WORKERS IN EACH ORDER OF OCCUPATION TO THE TOTAL ACTUAL WORKERS IN THAT ORDER

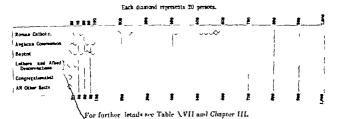
#### Each diamond represents 2 per cent.

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11	Defence	+		i					
m	Service of Statute and Foreign States		1	·				l	

Frfuth r I tails see Table V and Chapter IX

#### No. 33

SHOWING THE NUMBER IN EVERY 1000 OF THE CHRISTIAN POPULATION WHO BELONG TO THE MORE NUMEROUSLY REPRESENTED OF THE SECTS IN TABLE XVII



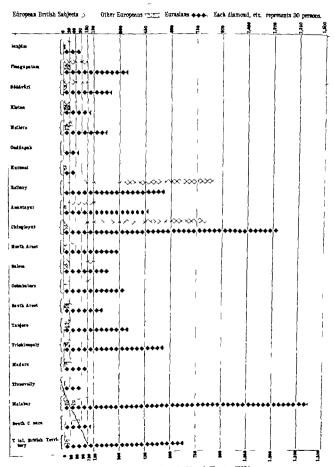
# SHOWING FOR EACH DISTRICT THE PERCENTAGE OF THE CHRISTIANS IN IT WHICH BELONG TO EACH OF THE MORE NUMEROUSLY REPRESENTED SECTS OF CHRISTIANITY.

Roman Catholic grappy Anglican Communion Baptist Lutheran and allied denominations Congressionalist 1/17/1/1/1/ Fach diamond etc. represents 2 per cent. Numbers less than 2 per cent ne not shown 2 4 6 5 10 foo 20 30 40 70 80 90 . His tin die die die denlementeren eienschember beholden die die denlementer die eine die Ganjam 1 2 2 2 2 mg Cun un un un un un anunanzanen anunanerun annu , E. S. Vienca patam Cinii an an an e Golavari an an an an an an anan Kis ra hellore HHI Cuddapah . Data pat ing man man man man ing pang darap man pang man da pang manang man da pang man katalibah Kurncoa an an an an an ancarantan archaelen elemenalan untakkanan analakkanan ark Bellary . • 1111 1111 1111 1111 ן ונחינוונונונינינות נווונחונחנותונות ווחנותונותונות ונחונונונותונונו וחו נווו נות ווח Anartapur IN NO IN AN AN AN AN ANTONIO DE CONTRACTOR DE LA CONTRACT ( HER BEG BEG DER HEIDERMEISTENDE GERUNGEREICHER VON GEBEREICHE VERLEICHER VON UND HEIDER VON DER GEREICHE VON DER FERSTENDE VON DE VON DER FERSTENDE VON DER FERSTENDE VON D Madras ATTERNALIA TERREPORTUTURA ARTERNALIA ELEPERAZIONE ARTERNALIA ARTERNALIA ARTERNALIA ARTERNALIA ARTERNALIA ARTER Chingleput  $\epsilon$  Dia dia dia dia manggalangan dia kanggalangan dia manggalangan kanggalangan dia magalangan dia kan dia  $\epsilon$ horth Arest and the second contraction account and the second contraction of the second contraction and the second Salem THE THE THE THE ADDRESS OF THE PROPERTY OF THE Coimbatore Kilgiris South Arcot THE THE PART OF TH Tanjore Trichinopoly THE RELEASE FOR THE PRODUCTION OF THE PRODUCTION Madura an da na na na na n E NERT MAN TOTA HATE AND ENGARMENTALISMENTAL MARKETALISMENTALISME HARRESMANDLANDE MARKETALISMENTALISMENTAL Tinnevelly Malabar Canara l 30 2 4 6 8 10 20 40 ۴o 90 100

For further details see Table XVII and Chapter III

**y**,

HOWING THE NUMBER OF EUROPEAN BRITISH SUBJECTS, OTHER EUROPEANS AND EURASIANS PER MILLION OF THE POPULATION IN EACH DISTRICT EXCEPT MADRAS CITY AND THE NILGIBIS



For further details see Table VIII and Chapter VIII

## CENSUS OF INDIA, 1901.

## MADRAS.

IMPERIAL SERIES, VOLUME XV. PROVINCIAL SERIES, PART I.

## THE REPORT ON THE CENSUS.

## INTRODUCTORY

This report is contained in four volumes which are respectively numbered as under in the Imperial series comprising the volumes for the whole of India, and in the Provincial series consisting of those which relate only to this Presidency—

	lmj rid serics	Provincial series
The Report proper (the present volume)	$\lambda$ of $\lambda\lambda$	Part [
The Imperial Tables	, \\-1	11
The Provincial Tables	71-B	,, III
The report on the administration of the census	" <b>\\-</b> (	,, IV

An index to all four parts will be found at the beginning of the present volume, and to each part is prefixed a detailed table of its own particular contents. It will be seen from these that Part IV the Administrative Volume deals only with the machinery used in taking the census and compiling the results. It is thus unconnected with the present volume and indeed only a limited number of copies of it have been struck and it does not in strictness form one of the Imperial series. Part III, the Provincial Tables, contains figures for the smaller revenue areas known as taluks, and is not likely to require to be referred to except for purposes connected with detailed administration. There thus remain for immediate consideration only Parts I and II,—this present volume and the Imperial Tables. These Imperial Tables give statistics by districts and states and in some cases by criticis, or towns containing over 50,000 inhabitants. They are 19 in number and the figures in each of them are considered in the chapter of the present volume which is set opposite to it below —

	Number and contents of In perial Fable	Chapter of this volume in which it is discussed
III	Area, houses and population in each district Towns and villages classified by population Towns classified by population, with variations since 1871 Towns arranged by districts, with population by religion	I Distribution of the population
$\frac{\gamma_{\mathrm{I}}}{11}$	Variation in population of each district since 1871 Birth place in each district and city Religious in each district	II Movement of the
IIVX IIV VIX	Seets of Christians in each district Age, sex and civil condition in each district and city Civil condition in selected castes	III Religion  IV Age, sex and civil condition
	Education in each district and city Education in selected castes	V Education

<sup>\*</sup> In 1891 these were printed in the 21 separate volumes of "taluk and village statistics" which were prepared for each of the 21 districts (excluding Madras) of the Presidency. This year these 21 volumes contain statistics for villages only. It seems probable that some of these Provincial Tables might be replaced by others of greater interest, and it is suggested that the point should be considered at the next census.

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As a rule however there is no necessity to rules to any of these Imperial Tables unless actual detailed figures are required, for at the end of the chapter discussing each Table the principal statistics therein are exhibited in condensed and proper tional form in subsidiary tables. This present volume is therefore complete in itself and can be princed without reference to any of the other three parts. The main facts to be gathered from the subsidiary tables are still further condensed in the eight map, and 53 diagrams prefixed to this volume which thus contain a kind of double-distillate of census. The execution of these diagrams which are the first I have seen in which ordinary printing methods have been employed does much excell to the ingenuity of lir. Hill, Superintendent of the Government Pross and of Mr. It her her be Deputy Superintendent. Their virtue lies in the fact that they are very mexpusave. Whereas hithographed or xing-block diagrams cost a considerable unit to execute originally and an appreciable amount for each subsequent copy these as he set up by any ordinary compositor a cheaply as a page of any other matter and any number of copies can be strack for little more than the cost of the paper of which they are printed.

The concus with which this report deals was the fourth regular enumeration of the population of the Presidency which has been undertaken the first being in 1871 and the two others at intervals of ten years thereafter. Prior to 1871 estimates of the population had been made through the agency of the ordinary village staff of the Revenue Department. The first of these attempts took place in 1881-22, and a second followed in 1888-38. In the fifteen rears between 1891 and 1896 quin quennial returns were complied by the Board of Revenue. All of these however were rough estimates rather than actual computations, and the figures in them are worthless. In 1831 for instance the population of Madria City was entered as 720 000 or some 211-000 more than its actual strength to-day fifty years taker.

The census of 1901 was taken on the might of the lat March, that date being soldered because there was a good moon then, and because few fairs and festivals which would take the people away from their bones if Il upon it. In certain are called the non-archimonous tracts" (see page 23 and Appendix & of the administrative rolume) where the difficulty of getting about the country made a might censu impossible or where there were not enough enumerators to enable it to be fain bed in one day the enumeration was made by day light on the morning of the "aid March or was even spread over several weeks before that date.

The administrative volume contains detailed particulars of the mincliners employed throughout the operations and only the briefest sketch of the matter is mecessory here. As 94 it cent of the population are totally lillierate it was not possible to follow the practice of western countries and merely supply each householder with a schedule for the entry of the particulars of the numbers of his family and call for it again a ubsequently. It was not essays to provide a lit rate agency which would be able to writ up for the whole of the peoply the particular which with the rarrest are prinon they were unable to enter for themsely ". The whole of the Presidency was accordingly marked out into block containing about 30 houses each and an enumerator was appointed to each of these to fill up the schedules for the person found in it on the night of the cen u. The block were grouped into compact, circles containing some 20 Hocks agrees while were under the control of "supervisors and these were again arrangs I into

were unser the control of supertrees and toes were again arranged into charges, "comprising on an average some 14 circles, to each of which a "charge-superintendent was appointed. Supervisors and charge-superintendent were usually official in the employ of Government and were responsible for the accuracy of the work in the area, they controlled. There were 220 335 enumerators, 14 °77 apperrisors and 107" charge-superintendents

Except in the wildest of the non-strictionous tracts there was a Preliminary and a Final Enumeration. The former took place during January and Fobruary and consisted in the entry by the enumerators in the schedules of particulars for all persons their resident in each block. This was thereafter very thoroughly checked by the superior members of the consts staff. At the Final Enumeration, which occurred on the night of the 1st March, the enumerators went round their blocks again and corrected the previous entries with reference to the changes in the inhabitants thereof which had occurred in the informal entries for persons no longer present and filling up the necessary particulars for new arrivals.

Some enrious letters were received in this office while this work was going on One individual wrote to say that as he was frequently on the move he was likely to be missed out and so enclosed the necessary priticulars regarding himself Another isked that all the enumerators might be told to look for his long-lost brother (description as per margin) who had disappointed and left no trace. Some of the entries met with during the checking of the Preliminary Enumeration were also out of the common. One enumerator modestly wrote himself down in the schedule as 'alliterate' which in consist phrascology me ins 'unable to read and write'. Another entered particulars for a sunt buried in an ancient tomb and pleaded in excuse the common belief in the neighbourhood that the holy man was still alive within his shrine. A third finding a census number on the village temple, boldly enumerated the god inside it. 'Name, Ganeslar, Religion, Hindur, Sex, mile'. Civil condition, married, After about 200 years, Means of subsistence, offerings from the villagers' etc.

The morning after the census the enumerators met their supervisor at a spot previously agreed upon and added up the totals of the houses the males and tho females entered in their schedules. The supervisor compiled the total for his circle and sent it by the quickest route to the Tahsildar of the taluk who similarly compiled totals for the taluk and sent them at once to the Collector of the district Collectors telegraphed the totals so obtained to the Census Commissioner for India and to this office. The last of these telegrams was received on the 8th March, or within a week after the enumeration and the difference between the "provisional total" of the population of the Presidency entered in them and the figures eventually (arrived at by the central cersus offices and now entered in the various statistical tables was only 024 per fant or 21 persons in 100 000

On the arrival of the scheduler in the central census offices (there were 30 tons of them) the entries in them were abstracted and tabulated by what is known as "the slip system," the cardinal principle of which was borrowed from recent practice on the Continent. Under this system the particulars entered in the schedules regarding each person enumer ated in any taluk were copied in an abbreviated form on to a "slip" of paper—one slip being made out for each person,—and these slips underwont successive sorting accordance with the various particulars written upon them, the result of each sorting being ascertained and entered in the statistical table relating to that particular. Thus the slips for the taluk (an average taluk contains some 150,00 persons) were first sorted into two lots according as the person entered on each was a male or a female, the number in each lot was counted and the result entered in the table showing particulars of sexes. The slips of each sex were then sep number of each religion was similarly counted and entered in the table showing folgions by sexes and so on for all the other particulars required by the statistical tables. The totals so obtained for the various taluks were afterwards compiled into totals for each district, and these latter were again compiled to give the totals for the Presidency.

To reduce the amount of slip-writing to be done and to facilitate sorting, the slips were of different colours and flapes. The colours varied with the religions of the persons enumerated. If an individual was a Hindu by religion, the particulars in the schedule regarding him or her were written on a slip made of brown paper. If he was a Musalman, a whity-broken slip was used, if a Christian, a pink one, and so on. The shapes varied both with the civil condition (unmarried, married or widowed) of the persons enumerated and also with their sex. If an individual

was unmarried the particulars regarding him or her were written on a short, broad slip. If he was married a longer slip of the same breadth was used and if widowed a narrower and still longer slip. If the individual was a male a slip which was a complete rectangle was employed but if she was of the other sex, a slip with the top inght hand cornor cut off it was used. Thus each slip showed by its colour and shape the religion civil condition, and sex of the person it represented and none of these particulars had to be copied on to it. The population of the Presidency is 38 millions so that the necessity of coping 114 million entries we thus avoided. The colours and shapes also greatly assisted the sorting of the slips. To obtain information for slit the Tables prescribed, each of the 38 millions of slips had to be sorted at least seven times, and some of those belonging to religious and cates for which specially detailed portreulars were required had to be sorted as many a thirteen times. On the whole it may be calculated that each of the slips had to be sorted eight times, or to put it another way that 304 million slips had to be sorted once.

The work of copying and sorting the slips began on the 24th March and was practically complete by the 24th August, or in five months. Nineteen hundred men, who were paid by the jusce were employed upon it. The compilation and fair copying of the figures took a smaller office numbering about 120 men on an average some two months more to complete, the work being finithed by the 15th October. The cost of copying was 11c 323 per million slips, and that of sorting averaged Bs 119 per million slips for each time they were sorted. The total cost of copying and sorting all the slips and compiling the results was 18, 2,05 960 or its. 5.4–49 per thousand of the population dealt with The whole cost of the convus from beginning to end including every description of charge was Rs 2,3,455 or Rs. 7.5–5 per thousand of the population.

Owing to the alip-system it was the charjest and quickest census of which I have been able to find any record. In 1891 the preparation of the Tables in this Providency took fourteen months longer and the whole cost of the operations was Rs. 172022 or Rs. 13—4-1 per thousand of the population and this although in that year the schanes of Government officers deputed to census work were obtained to the lepartment to which they belonged, wherea this year they were charged to the contrast accounts, a course which involved an addition of its. 28.735 to the expenditure in these latter. In 1891 the Pumph did the work far more cheaply than any other province in Indea owing to its employing village accountants, but even there the cost was Rs. 2-12-2 per thousand.

Of consuses in western countries the latest of which any detail an obtainable 14 that of Cuba taken by the Government of the United States in 1899 The report th room congratulates steelf on the "unparalleled record of speedy work" achieved but the tabulation there took the same length of time a ours did here namely five months though the population of Cuba i one and a half millions against the 38 The total cost of the Cuba census works out to Rs. (16 per in Ilion of Madra thousand of the population and the cost of preparing the tables to Rs. 10. per thousand, or nearly twenty times a much as the cost here. This latter work was d n by the Hollerith muchine which was also used in the last consus of the I mited States and in at least three other recent consumes the other side of buez. The machine course is of a board containing over 200 kers, like those of a typewriter on h of which is marked with some one of the particulars which have to be recorded about each person enumerated. Thus there are keys to denote the variou more which are likely to be returned others for the three civil conditions. others for the vario's ages and so ou. The touching of a key punches a hole in a particular part of a circle laced underneath it. Tabulation is effected by touch my the keys as properate to each of the particulars entered in the schedule for each person and so recording on one card by means of holes punched in certain part of it all the information regarding that person. The cards are afterwards sorted by an automatic electrical machine which also simultaneously counts them.

The population of Decry and of Decrythers Civil and Military Station, birth was dealt with in our others to included in these columntum.

It his been seen that this method is neither as cheap nor as speedy as the "ship system 'but probably it will be claimed that it is more accurate. Comparative tests of the accuracy of the two methods are of course not producible, but it seems clear that to pick out the right keys from among over 200 different ones is a more difficult matter than to copy out a slip, and that the detection of maccinacy in this copying is casier than the discovery of cases in which the wrong key was Over 10 per cont of all the slips copied in the Madius offices were checked by men who drew higher pay than those who wrote them and who were paid rewards for detecting mistakes in them. So accurately was the mechanical work of copying done that the highest percentage of slips in which mistakes were found in any one As each ship contained some eight entries, the percentage of mistakes detected to entries made was thus one eighth of this figure or 08, or 8 in 10,000 In the list fortught of the work the errors detected fell to between 4 and 5 in 10 000. Over 60 per cent of the slips sorted were also checked on the same principles and the detection of mistakes in bundles of sorted slips is an extremely The only results with which it is no present possible to compare those of the present census are those obtained in 1891 by the "abstraction sheet' system, and the comparison is greatly in favour of the slip system, is will be seen again and again in the course of this report. It was istomishing to see how accurately the clerks sorted and counted large masses of 150,000 or 200,000 slips. Padging was impossible and yet differences of is much is one in 10 000 between the result of one counting and that of mother were the exception rather than the rule

The adoption of the Hollerth michine, or my alhed system, in this country would deprive us of the natural advantage of cheip labour which we posses. It would require trained and intelligent men to operate the key-boards referred to, where is any clerk who can read and write can soit slips and the work becomes so mechanical that the dullest men get to do it accurately. Moreover, with our complicated scheme of occupations, which contains 520 heads against the 18 prescribed in Cubi, and our numerous castes and races (450 against 5 in Cuba) the punching machines would require a bewildering number of keys. Further every entry of occupation and every entry of caste would have to be separately classified on the schedules themselves by trained men, before these schedules went to the punchers, where is under the slip system the slips came to the classifiers tied up in bundles of a hundred slips all containing the same entry and the number of classifications to be made was thus only one hundred the of what it would otherwise have been

The ship system might however, be greatly cheapened and quickened by having the enumeration recorded in the first instance on the ships themselves, that is, by hiving the census entries for each person written on a separate piece of paper. This would save the cost of ship copying and also that of the paper required for the ships which this year weighed more and cost more than all that used at the onumeration itself. The pieces of paper so used would all have to be of one colour and one shape, but this would matter little, is under the methods followed in the Madras offices the ships were sorted according to seves and religious once for all at the beginning of the operations, and were kept separate throughout afterwards. It is therefore in only one sorting that the want of the assistance afforded by colour and shape would be felt.

From the beginning of this census to its end,—in the enumeration in the districts, in the preparation of the Tables in the central offices, and in the writing of this report,—I have incurred more obligations to the work of others than I can hope to adequately repay

In the work in the districts the excellence of the arrangements made by Collectors, to whom the census came as a very heavy addition to already heavy duties, rendered it possible to complete the whole of the steps preliminary to the enumeration three weeks before the date fixed for its commencement, to record it on 38 lakhs of schedules less than were found necessary in 1891, although the population was 2½ millions more than in that year, and to prepare the provisional totals with a speed and an accuracy greatly in advance of all provious records. At the enumeration riself, no less than 177,000 private individuals ungrudgingly gave their assistance, often at the cost of considerable hardship and inconvenience to themselves, and it is not too much to say that without their help the task would have been an all but impossible one

6 INTRODUCTORY

In the central course offices the stram was ruch as no one employed in them is likely readily to forget, and all the nine Deputy Superintendents who were in immediate chirge of them worked with a loyalty and enthusiasm which it would be difficult to surpuss. These nine officers were M.R.Ry P Govinda Menon, First Arsustant in the Settlement Department of the Board of Revenue Mr M. S. Mascarenhas Special Plague Assistant, Local and Munoipal Secretariat and M. R.Rys, R. Nagasundaram Aiyar Huxur Sheristandar of South Arcot K Sechlachs lapate Pantolu Tahsildar of Bapatla S N V Rajachar Tahsildar of Conjectorian D Umamahesvara Rac, Tahsildar of Cocunada C Trinvenkatchar, English Head Clerk, Nellore M. Venkat Rac English Head Clerk, South Canara and K Rajagopal Rac Deputy Tahsildar of Parlakimedi. Where all did well, it would be unvidious to particularise but M.R.Ry P Govinda Meson deserves my special thanks for the manner in which after the conclusion of the sorting in his own office he organized and usenaged the office when compiled the Imperial Tables.

In writing this report I have been much assisted by the many correspondents who have contributed to the preparation of the caste glossary attisched to Chapter VIII by M Senivasa Ayangar of my personal office whose help in the same matter was invaluable and by my constant S Dandapan Ayar who combines making accuracy with an uncommon capacity for continuous hard work. Lastly I must express my acknowledgments to Mr R. Hill the Superintendent of the Government Press, Madras, for the help which he gave me from the beginning of the work to the end of it, and for the foreight, order and method with which he printed and distributed the five million schedules and other papers which were required for the commercation, cut the 42 million align which were used in the central offices and managed the heavy printing which this report involved. All these matters had to be carried through in addition to the ordinary work of the Freez and all of them were performed with a promptitude and smoothness which reflects the greatest eredit on its organization and management.

In conclusion, critics of this report may perhaps be reminded that it labours under the disadvantage of having been written against time the Government of India having ordered that it should be completed by the end of March 1902 although the 1801 report was not finished until a whole year later

## OHAPTER I

## THE DISTRIBUTION OF THE POPULATION

The Presidency and its districts

The Presidency and its districts

Situation configuration and boundaries can be gathered from the first of the maps attached to this volume. In consulting this it must, however, be borne in mind that this report does not deal with the Native State of Mysoro or the adjoining British Province of Coorg, neither of which are included in the Presidency, nor with the two Native States of Travancero and Cochin on the west coast, which, though they have direct political relations with the Government of Madias, had their own Census Superintendents who are publishing their own accounts of the operations under their charge. The only three States dealt with in this report are the three small principalities of Pudukkéttai Banganapalle and Sandur. These three are the only areas within the Presidency the chiefs of which exercise any sovereign power. The other Mahárajas and Rafis in Madias are merely zamindars, or proprietors, subject to the payment of a fixed annual sum to Government, of certain landed estates.

The method upon which the Presidency is administered can be gathered from the various annual departmental reports and the compilations of standing information upon the subject, and need not be discussed at length It is sufficient to explain that it is divided into the 22 districts which are shown in the various maps and tables, in each of which executive authority is vested in a Collector, and that these districts are again sub-divided for administrative purposes into taluks (see the second of the maps at the beginning of this volume, the chief executive officers of which are called Tahsildars. The 'agency tracts' attached to Ganjam, Vizagaputam and Golds in are not separate administrative districts, they are areas covered with hill and jungle which me peopled mainly by forest tribes and in which little of the ordinary law of the country is in force, and they are shown separately in the maps and tables because, as will be seen immediately, they differ very widely in climate, religion, language, and other matters from the districts to which they are attached Municipalities are frequently referred to in the course of this report, and it may be explained that they are governed by councils which are empowered by special acts to lovy taxes and to spend them upon roads, schools, sanitation and so on, but which do not possess the magisterial powers usually vested in the councillors of an English Borough

It is difficult to carry away a clear idea of the very different conditions which provail in the various parts of the Presidency, if the facts regarding them are considered in a state of diffusion throughout all its 22 districts, but these districts arrange themselves into five Natural Divisions, the characteristics of each of which are distinct, and throughout this report the main facts of each subject dealt with have accordingly been focussed into proportional and comparative figures for these five Divisions

The boundaries of the Divisions are shown in the first map in this volume First comes the Agency Division. This, as the map shows, and as has been mentioned above, consists almost entirely of jungle and low hills, and it differs altogether from all the others. From the statement printed at the end of this chapter, it will be seen that it is a sparsely peopled tract inhabited largely by Animistic tribes, which speak languages peculiar to themselves, live mainly in very small villages, scarcely ever leave their own country, depend almost entirely upon agriculture, and are almost wholly illiterate. It contains no railways and hardly any roads, trade being conducted by means of pack bullocks, but in a great part of it the rainfall is over 50 inches a year, and if its communications were improved and more enterprise was infused into its people, it might become a prosperous country in spite of its feverish climate.

Next to the Agency in several of its characteristics, though not in geographical position, comes the Derran Drinon Lake the people of the Agencies its inhabitants are very largely agricultural are few in proportion to its area, increase but slowly and are more than usually illiterate. The distincts in it, which are usually known as the Coded Distincts," are mostly infertile and are seldom irrigable, and as it has an annual rainfall which is always under 30 inches and sometimes under 25 and as the people in it subject even more exclusively than usual by the land the density of its population and the rate of increase of its inhabitions are naturally both of them low The less of population during the 1876 famine was beevi r in it than anywhere else but this is being slowly recovered largely by Still, times are too hard and its people consist too largely of back ward Hindostani speaking Musalmans for education to flourish. Most of its inhebit ants speal. Telugu, but Canarese is also largely used. Its inland position makes the palm tree rare within it, and as rocks are only too plentiful, its houses are usually made of rough stone with flat roofs of mud and faggots instead of being built of mud and thatched with palm-leaves as in the duringts nearer the coast Some of its villages still beer traces in their fortified construction of the time when it belonged to Hyderabad State Its high temperature and general unnitract iveness have deterred Brilimans and Europeans from settling in it in large numbers (see chagrams \03 24 and 85) though the troops stationed at Bellary keep up the percentage of the latter in that particular district

The other three Natural Divisions are more favoured by nature than these to The East Levis Division possesses two large irrigated areas in the deltas of the Gédávari and Kistna rivers, and has a ruinful which averages between 30 and 40 inches and though its population is not so dense or so well educated as that of the two Divisions further south, the rate of increase of its inhabitant is the highest of any of the five and its capacity for further progress is very considerable. It is essentially the land of the Telugus.

The Southern Director is the country of the Tamils, of the Hindus and of the annually it maintains. Its runfall averages on the whole nearer 40 than 30 inches annually it includes the fertile irrigated delta of the Cauvery river and the area commanded by the Pernyis irrigation scheme and it contains three of the richest district in the Presidency. Its population is more orban than that may other Division, and in density and literacy its people come second only to those of the vest cost.

The Heat Coast D or the difference much from the last three as the Agenties do but in entirely different respects. The Western Ghats behind it check the south-west monsoon and bring down on the whole Division the moisture which that current curries. The minfall is consequently over 100 inches everywhere, and in places it i five and six times as heavy as on the other coast. Thus three wet crops a year on unirrigated land are a common occurrence the Division is very rich and it has a lenser population and a larger proportion of literate persons than any other Cut off as it is by these hills from the rest of the Presidency immigrant to it are zero and it people are tay-at home folk. They are marrower different from those of the other Divisions in language (Melayslam, Tule, and Canarece being their princital vernaculars) in appearance, in dress, in customs and even in their laws of inheritance. Until the railway under the Simplon brings the glaciers round Brigue within a few minutes run of the vineyards and orchards of Domo d'Ossola, the line which lend through the gap in the Western Ghats at Palghat from Combatore di triet into the adjoining Malabar country will probably continue to afford a more unklen contrast between the surroundings amed which it sets out and the landscape to which it lead than i off red by any other journey of equal length. The train leas a belund it an arul, almo t trecless level upland, detted with the typical cast con t limited inhabited by Tamil villagers in the usual red garment and in a f w minutes enter a country of rice field and perconial streams, of bamboos and palms which t broken up into an emilies succession of small red laterito hills, in and out of sluch the paldr flats wind, and at the foot of which are the houses of the ryots These dwellings are not arranged in villages or hamlets like those of a few miles back but each is built within it own fenced compound while the women round

them are clad in white or blue, instead of red, cloths, and the men wear their top-knots in front instead of behind. The types of countenance met with differ entirely from those which provailed an hour ago, the style of the houses and temples is wholly changed, and even the names of the stations on the platform lamps are in a new vernacular. Behind and above the whole scene stand the Western Ghats, looking down at the changes they have made and are perpetuating

There are thus at least four climates within the Presidency, five tracts with vernaculars and castes of their own and five Divisions which differ greatly among one another in essential characteristics. The importance of these facts must serve

as some excuse for the length at which they have been referred to

3 Imperial Table I gives the are rand population of the various districts of the Excluding the Foudatory States, its total Presidency -Salient statistics of area and popu area is 111705 square miles, or about 20,000 square miles larger than the United Kingdom, and its population is 38 199 162 which is slightly greater than that of the United Kingdom at The largest and most populous district is Vizagaputam, which the census of 1891 has an area of 17,200 square miles and 2,900,000 inhabitants, -a sufficiently heavy burden for the shoulders of one Collector. The smallest is Madras City with an area of 27 square miles but the least populous is the Nilgiris, which has only 111,000 inhabitants, or less than a fourth of the number living within the Municipality of Excluding the exceptional cises of Madras City and the Nilgiri plateau, the average area of a district is 7 036 square miles, or rather less than that of Wales, and its average population is 1,570,000, or considerably more than that of Wales Of the total population 1,275,178, or 11 per cent, have in towns and the average population of a town is 18,270. In the Presidency as a whole there are 1,028 females to every 1,000 males and in the towns 1,038 to every 1,000

This chapter will deal successively with the density of the population in the various districts, taluks and larger towns, with its distribution between towns and villages, and with the house-room available for it, that is, the average number of persons living in each house. It will conclude with a consideration of the special conditions regarding density, house-room, and other matters which obtain in the

various divisions and wards of Madias City

## DENSITY OF THE POPULATION.

A Subsidiary table 1 at the end of this chapter shows the mean density of the population per square mile deduced from the figures in Imperial Table I already referred to and compares it with the similar figures for each of the other three censuses which have been taken. The districts are grouped in this table according to the Natural Divisions above referred to, and within each Natural Division they are arranged in the order of the density of their population at the present census. In calculating the various mean densities, the area and population of the towns containing over 50,000 inhabitants which are separately entered at the foot of the table have in each case been excluded from those of the district in which the town is situated, since all practical questions relating to the density of the population and its pressure on the means of subsistence concern themselves chiefly with the rural section of the people

The mean densities shown against Ganjam and Vizagapatam are probably incorrect. The latter, in particular, will appear suspiciously high to anyone who has travelled through the district. The explanation is that neither district has ever been accurately surveyed. The only figures of their areas which are available are some which have been computed from the atlas sheets of the Trigonometrical survey, or from maps prepared therefrom, and experience in other districts has shown that these seldom approximate to the results eventually obtained by actual cadastral survey. The statistics of the Revenue department do not assist in the determination of correct areas, as a large portion of both districts is zamindari land, and at the permanent assessment the area of all this was apparently greatly understated with the object of reducing the amount of peishcush payable to Government

upon it

The mean densities at former enumerations entered against the districts in subsidiary table I have been taken from the Census Reports of the years concerned. Some of these are similarly incorrect, accurate surveys made unce they were computed at those censuses having shown that the conjectural areas on which they were then calculated were not exact. It is not, however possible to estimate the then danaties on any more satisfactory principle, for to adopt the area now ascartained to be correct in computing densities at former enumerations would involve the neglect of all transfers of area and population between one distinct and another which have since occurred. Nor is it possible to correct the figures of area and population for such transfers, a no sufficiently exact record of them has been main tained. In examining the figures these considerations must therefore be borne in mind.

The density of the population per square mile of the Prondency taken as a whole which fell from 25' in 1871 to 22' in 1881 (after the great famine of 1876) and rose again in 1891 to 253 has now further advanced to 270 which is greater than that of any Provinces in India except Bengal and the North West Provinces, in twice as great as that of Scotland and is equal to that of Germany Of the various Natural Divisions, the West Coast, with 363 persons to the square mile, has the densest population and not far behind it come the Scotland Sast Coast Divisions with 138 and 303 respectively. There is then a large gap after which comes the Decoan with 139 and the Agency Division with only 69 persons to the square mile. Except the Nigris, all the districts in the West Coast and South Divisions are above the mean density for the Prendency and all those in the Decoan and Agency Divisions are below that mean.

The district with the largest population per square nijle is Tanjure (561) while expanding the three Agencies, the Vilgris and Kurnod,—in all of which there are large tracts covered with hill and jungle—those with the smallest are Anantapur and Caddapah, which carry only 142 and 148 persons, respectively per square mile of their area.

The variations in density between the different censuses show that during the past decade Gédévari and South Arcot have each added at many as 55 persons per square mile to their existing population and that in Hislaber there are 100 more people to every square mile than there were 30 years ago while in Caddapila and Kurnool on the other hand, there are 14 fewer

5 Statistics of centity for areas as large as the district of the Presidency are, however occasionally maiseding as these districts. The upland taluks of Gódávar, for example, differentiarly from its arrigated delia taluks. The map at the beginning of this volume which illustrates the density of the population accordingly shows the condition of things in each tubik From taluks, of course sometimes contain very dissimilar areas,—the hill and plain portions of some of those in Malabar are cases in point,—but it i not practicable to take smaller units.

This map shows the densities of Ganjim and Viragapatam and of their Agencies as a whole, as the areas of the talaks in these are not accurately known. Excluding these tracts, there are 27 talaks in which the density is orar 500 persons to the square mile, that is to say is greater than the density of England and Wales at the contains of 1891. The position of these is obvious at a glance from the map, and it will be seen that all but fire of them are to be found in the South and West Court birstons. Excluding British Colina, which is a town rather than a taluk in the ordinary sense of the term, the taluk in which the people are theolect is Coomsala in Goldivan district, where they namber 11% to the square mile. Poundin taluk in Malabar (1122) and kumbak/nam taluk in Tanjero (1996) which came first and accord in the list in 1891 are now respectively second and third. At the bottom of the list comes the Yellararam taluk of the Goldivan Agency with only 31 people to the square mile. On tried the Agences the only tracts in which the density falls to less than 100 persons to the square mile are, with one exception, those which are mainly hill and junglo. This exception is the Kalyandrug taluk of Amantaper.

Subsidiary Table 1 shows the densities of the eleven towns which have a population of over 50,000 persons. Except in the case of Madras City, no adequate record of the changes which have occurred in the areas of those places during the last thirty years is to be found. The densities of the other ten have accordingly been calculated upon their areas as they exist to-day. It will be seen that Madura and Salem are nearly as thickly populated as Madras, and that the density of the former has increased more than twice as fast during the last thirty years as that of the capital city.

## TOWNS AND VILLAGES

Towns and villages The census 6 We pass on to the distribution of the people definition of a town between towns and villages

It is first necessary to explain what is me int by these two expressions consus definition of a "town" was practically the same as in 1891 and comprised all municipalities of whitever population (only three of them, however, contain less than 10,000 persons) and "every other continuous collection of houses, permanently unhabited by not less than 5,000 persons which the Provincial Superintendent, having regard to the character and relative density of its population, its importance as a centre of trade and its historic associations might decide to treat as Collectors were asked to say what places in their districts came within this definition, and in the end 235 of the o were declared to be towns three of them contained less than 5,000 persons. In 1891 there were 215 towns, and in 1881, 227, but in these years there were respectively 14 and 43 places on the list which had a population of less than 5,000, so that although the number of towns has been increased at the present census the 5,000 limit has been more rigorously idhered to The next matter was to define the limits which should be considered to come within each town. All but tive of them were either municipalities or were "unions" with a form of local self-government under the Local Boards Act The boundaries of both these classes of places are definitely fixed by notification and it was decided to treat all the people living within these notified limits as belonging It is not at all clear what boundaries were taken on former occasions to the town in the case of non-municipal towns and in order to allow of comparisons in 1911 a list of the villages and hamlets comprised in each of the places treated as a town this year has been printed in Appendix M of the administrative volume of this This list was scrutimised by the various Collectors and was most carefully adhered to in the central census offices

7 The "village" in the census statistics is not a sociological unit, but is in almost all cases merely the revenue village, that is, a The census definition of a village cortain area which the revenue authorities have ai ranged as constituting a convenient unit for administration by the ordinary staff of village officers, which usually consists of the headman, the munsif, the accountant, and a certain number of monials It is not the residence of a "village community" such as Maine describes, as the land is not held by all the people in common, but it is a community in the sense that it usually contains within itself the landowner and his farm labourors and the artisans who minister to their simple wants, and that it manages its own affairs by the joint efforts of the headman and munsif, with the authority of the Government at their back, and of the panchayats of elders supported by the general voice of the castes they represent, and by their power of excommunicating those who disregard their decrees. The boundaries of villages are frequently altered when a district is surveyed and they have also constantly been changed at reorganizations of the village establishments,—big villages being often then divided into two, and two or more small villages combined to form one, in order to ensure that each village staff shall have a sufficient but not an excessive charge No conclusions of any value can thus be drawn from comparisons of the numbers of villages existing in different years In the zamındarıs fewer changes have been made in these ways in the limits of villages, and as a rule the average size of a willage in districts containing much zamindari area is smaller than elsewhere Though the census village is thus usually merely the revenue village, the census

statistics of villages do not nevertheless agree with hose of the Revenue department, for in the former ununbabited villague are left out of account, and villagues which are included within the boundaries of towns are not shown separately from such towns. In certain exceptional cases the census village differed from the revenue village. In some parts of Gódáran Agency the villages are so large that hambets were taken as the unit, and in Malabar désams (instead of similarins, the revenue unit) are for the same reasons shown in the statistics. In South Canara an unusually curious state of affairs exist. There the word warg which now means a holding, was carginally used for the account kept by the Government against the ryot for his estate, which latter often consisted of existence blocks situated at long distances apart and sometimes in several different villages. Now-adays, therefore a warg or holding entered in the regulers of one village may be catcally strated at matcher though the accounts for it are kept in the former Such wargs were treated as though they belonged to the village in which they were situated.

The characteristics of the villages are by no means uniform in all the Divisions. The walled and fortified village of some parts of the Deccan in no way resembles the scattered habitations of the South and Reat Coast Divisions, and in the Agencies and other hill tracts a village often consists of only half a dozen hits (sometimes of only one) which are here to-day and gone to-morrow. The number of inhabited villages in such tracts accordingly differs from census to census in the most uncertained manner.

Almost all the larger villages have a greater or smaller number of out-lying hamlets attached to them but in the returns the population of those is included in that of the parent village. Any other course would have involved immense additional labour both to the district officers and the census offices. Consequently no information is available to show whether these bamlets are increasing or declining in popularity as places of residence. Judging from the present tendency of the people to more into the towns, referred to below it would probably be found that everywhere except in the poorer tracts, where holdings are large and the ryot must live nearer his work, the pierest villages hold their own.

8. The distribution of the population between towns and villages is shown by districts in Imperial Table I and diagram No 1 and the statistics in these are reduced to proportional forms in the first five columns of subsidiary table 2 at the

end of this chapter Provincial Table I gives similar information by taluks. Imperial Table III and diagram No 3 further show the number of the people in each district who reside in towns and villages of certain selected sizes, and these figures are reduced to percentages in the remaining columns of the same substitiary table. Provincial Table III gives similar information by taluks. Finally Importal T be IV gives the population by series, with the variations therein since 1871 of all the 235 towns, and Table V shows them by districts and gives their population by religious.

Eleven per cent of the people of the Prendency live in towns and of this number one-half inhabit towns with a population of over \*\*90 000 and one-third those containing between 10 000 and \*\*0 000 persons. In the Decean however the towns are smaller and there half the urban population live in places containing between 10 000 and 0 000 inhabitants.

Excluding Madres City Timeorelly contains the largest triban population of any district, and then come Tanjore and Madura. But in Timeorelly there is no town of over 50 000 inhabitants,—most of the urban population living in towns containing between 10 000 and 20 000 persons —while in Tanjore the towns of Kumbakósam, Tanjore, and Negapatam each contain over 50 000 soils. In Madura the town population is mainly hade up of the people living in its capital who number over 100 000.

Of the Natural Divisions the South contains the highest percentage (14) of town population and the Agencies, where there are no towns at all, the lowest. In the Wort Coast Division, not as its the percentage (7) is kept down by the custom,

already referred to of living in scattered homesteads rather than in continuous collections of houses. More than half of the urban population of the Presidency live m towns contuming over 20 000 persons, but there are three districts - Anantapur,

Cuddapah and the Kilgiris — which have no town as large as this Imperial Table IV shows that after Madras City, which is the third largest town in the Indian Empire and has a greater population than either Manchester or Burningham had at the census of 1891, there are only two towns,--Madura and Trichmopoly -which contain over 100,000 people. Only eight others have a popu-Lition of over 50,000. There are, however, 32 with a population between 20,000 and 50 000 and consequently though the Province cannot compete with some of those further north in the matter of towns of the largest class yet in 1891 it came second only to the North-West Provinces in the frequency of towns of over 20,000 inhabit int-

- 9 In every 100 persons of the total population of the Presidency, 91 are Hindus of Animists six are Musalmans and three are Christians, but in every 100 of the town population the numbers are respectively 22 13 and 5. Thus Musulmans, who are largely traders, show the greatest preference for town life. Christians the next greatest and Hindus Since 1891 however, the proportion of Hindus in towns has somewhat In some of the sea-port towas the Musilmans, who are there generally Labbus actually out-number the Hindus Adminipatnam, Kilakara, Kayalpatnam, Cinnanore, and Ponnani ire cases in point The same thing also occurs in the ınland town of Vanıyambıdı in Salem district
- 10 In the urban population as a whole, as has already been seen women are more numerous than elsewhere Many of the town Sexes in the towns occupitions such as nice-pounding and firewood gathering, are essentially callings which are mainly followed by women and in this country the gentler sex also does much manual labour which elsewhere is confined The women in towns are, however, proportionately fewer than they were ten years ago, numbering 1 038 to every 1,000 men against 1,047 in 1891 perhaps be an indication of an advance of the town population in essentially urban characteristics, for it is a rule of growing towns that the women in them become In the eleven largest towns, where the demand for gradually fewer than the men hard manual labour is greatest, women are fewer in proportion to the other sex than in the Presidency as a whole, and the ratio has fallen steadily at each of the last three censuses
- 11 There has been a striking advance in the total number of the town population during the decade, it being 25 per cent greater Movement of the population into than it was ten years ago, although the population as a whole has increased by only a little over 7 per About 8 per cent of this advance is caused by the inclusion in the list of 32 towns which during the decade have newly qualified themselves for the position Of the rest of it, a considerable part is probably due to the trouble taken this year to define the boundaries of the smaller towns In 1891 no special precautions in this direction seem to have been taken, and the fact that during the decade 1881-1891 the town population increased more slowly than that of the country suggests the inference that confusion occurred in defining the limits of the two But the increase cannot all of it be put down to this cause, as even if the smaller towns are left out of account it will be found that the population of the municipalities, about the boundaries of which there is never any doubt, has increased by 12 per cent against a rise of 7 per cent among the population as a whole In some districts, also, the growth of municipal towns has been more rapid than that of their smaller neigh-It thus seems clear that a marked movement of the people into the town is The greatest increase occurs in places with a population ranging from 10,000 to 20,000 The movement is not apparently due to any increase in the industrial occupations open to the people, the percentages of the population subsisting by such callings having remained almost constant during the decade does it seem to be due to any advantages in healthiness which the towns possess over the country There is no clear proof that the various water-supply schemes

have as yet reduced urban death rates, and since heredity and long custom seem to have rendered the ordinary villager able to drink with impunity water which would specifily kill a stranger who was less immune, upoewater is not likely by tested to induce him to quit his village for a town. The movement is probably largely due to the higher wages and greater freedom from caste repression which the towns hold out to the lower grades of the population and to the superior social and educational advantages and the more varied creature conforts which they offer to the better classes. Education and travel have left these latter less content than heretofore with the life of the tritton among numows in the smaller villages.

12 Since 1871 Madura, Cocanada, Palameottah, Tutteorm Aruppukéttai Srirangam and 29 other places of less importance have doubted in population. Of these six all except Sri rangam, which is a religious centre owe their prosperity

to trade Madura has received an impulse recently from the opening of the Pernyit irrigation scheme in that district, and during the decade its population has increased by 18 000 persons or 21 per cent, which is a greater advance than any other of the larger towns can show. In 16 towns the population is less to-day than it was thirty yours ago but in none of these are the decreases large. One of them is Rámésvariem, the isimous place of pflgrimage on Pimban Island, but the 1871 population there was unusually high and that census perhaps occurred at the time of a festival. Many of the others are places like Arroot and Wallappet which were once trade marts, but owing to changes in the channels of commerce are now left high and dry. Two of them, Ic absparism and Bépatle, are being rapidly fleated agun by the East Coest Railway

During the last ten years only three of the towns which now contain over 25 000 inhabitants have declined in size. Those are Bellary Negapatam, and In the first named the fall is due to the removal of troops. In the last it is probably to be accounted for by the fact that the town was four miles away from the main line of railway. In Negapatam it is said to be owing to emigration to the Strate Settlements In Salem, Tanjore Masulipatam, Tellicherry Cannanore Berhampur and Kurnool the rate of increase of the people is lower than that of the population as a whole. In Tanjore there is not much difference between the two figures, and the population of the town has increased eight times as fast us that of the district of which it is the capital In Salem the slow growth is reported to be due to the emigration of weavers Massilipatam has been less flourishing than over since the East Coast Railway instead of coming to its aid passed by on the other Tellicherry and Connanore will perhaps revive when the railway to Mangalore runs through them The latter is one of the towns which is smaller now than it was thirty years ago. In those days it had a considerable garrison and this has since been nearly all removed elsewhere Berhampur is aimilarly suffering from the abolition of its contonment. Kurnool is thirty miles off a railway and its reputation for fover does not add to its popularity | Except these ten, the rest of the towns of over 20 000 inhabitants exhibit the general tendency of large centres on railways or trude routes to necrease faster in prosperity and population than the country round them. Some of the advances are very rapid. In Tiruchenddr it is over 215 per cent. but this startling rise is merely due to the occurrence of a festival there on the census might Palameottah has increased by 111 per cent., Tinnevelly by 63 per cent and Rapipularyam by 90 per cent. In all three cases part of the advance is due to the extension of their official limits but this extension would not have been made if the area in question had not increased in populousness and the advances are therefore signs of real growth Rajahmundry Guntur and Dindigul have also all increased by as much as 25 per cont

The variations in the smaller towns and the causes which have led to them are referred for all than provinceal interest and it is not necessary log of into them all. The population of the meritime towns has advanced 10 per cent, and that of towns on milesys 16-9 per cent. That of towns on the East Coast Reilway which was opened during the decade, has however men by 19-9 per cent. The only decline of any magnitude in the smaller towns is that in Vaniyambidi which is due to the plague scare. Of the other variations some use due to changes of area. Others are owing to accidental causes. The effect of the festival at Tiruchendur for

instance has already been referred to and there was also a feast at l'unvottigur, Dovakottar and Porto Novo havo declined in population because the Nattukottar \*Chottis of the former and the Marakuyars of the latter happened to be away on trading ventures in considerable numbers while Udaiy ai palary im owes its fall to the absence of the local raja with a numerous retinue. The notorious unhealthiness of Cuddapph is the cause of the fall there. During the decade its fever has driven the London Mission, the railway staff, the Porest Officer and the Executive Engineer to other head-quarters. In Cumbum on the other hand, the fever has been less active since the tank took to diving up. Increased trade accounts for the notable increases in Hindupur, Guntur Pollachi, Samulkot and Pallayaram. In Pollachi the oponing up of the Anamalai hills for coffee-growing has effected the change, in Samulkot the new distillery is responsible and in Pallavaram the new tinneries The rulway has had much to do with the increase in Hindupur and Guntur, but on the other hand Chicacole and Dowlashweram are being killed by the Last Coast line, which does not pass through them and so has diverted trade from them is similarly sometimes benchend and sometimes the reverse Nandyal attributes its prosperity to magation from the Kurnool-Cuddapah canal, but on the other hand the channels from the Tungabhadra river bave rendered the land under thom so unhealthy that the people residing on it are flocking into Hospit. Similarly the plague, which has reduced the strength of Vaniyambidi, has increased that of Tiruppattur, whither the inhabitants of the former place have fled

In four of the Municipalities namely Kodark and Mangalore Bezwada and Tuticorin women have increased much faster than men. The first is a hill station, so there is nothing remarkable in the fact. In the next two the men have always been more numerous than the women and the unusual increases in the latter are only reversions to the more ordinary state of things. In Tuticorin, on the other hand, the proportion of the sexes was about equal in 1871 and 1881, while in 1891 the numbers of the males were greatly increased by the presence in the town of a number of Arabs, whom the Government of Ceylon refused to allow to cross thither. The present figures are therefore again a return to normal conditions.

## HOUSE-ROOM

The statistics of houses and house-room are given in Imperial Table I and subsidiary table 3 at the end of the chapter. In this latter, as in the case of the densities in subsidiary table 1, the cities at the foot of the table have been excluded in calculating the figures for the districts in which they are situated. Provincial Table I shows the number of houses in each taluk. In all these only

such houses are shown as were occupied on the night of the census

The definition of a house adopted at the present census was the same as that laid down in 1891, namely, "the dwelling place of one or more families having a separate principal entrince from the common way." Difficulties and doubts arose here and there as to whether a way was a "common way" or a public way, but the definition is probably sufficiently precise for all practical purposes and the absence in the last decade of the violent fluctuations in the number of houses in each district which occurred between 1881 and 1891 shows that it was well enough understood by the enumerators

In this Presidency statistics of house-room have not the importance which they possess in European countries, where the discovery of a remedy for over-crowding is one of the problems of the hour. Even in the large towns over-crowding is seldom common or extreme, and where it does occur the difficulty of dealing with it usually consists loss in locating it exactly than in obtaining sufficient evidence of its providence to induce the courts to interfere. The figures do not

require, therefore, to be considered in any great detail

The definition of a house covered the palace of the raju, the basket-work hut of the Kuravan which he carries with him on his head when he changes his quarters, and every grade and style of residence coming between these two extremes Throughout the ordinary tracts of the East Coast, Decean and South Divisions the average house of the better classes is, however, very uniform in pattern, except

that the Deccan houses have usually a flat roof. It is one storied and is often built so as to exactly face one of the cardinal points of the compass. Its rooms are placed round a central court open to the air in the midst of which is often a kind of altar carrying a plant of the tula 1, or holy basil, which the women of the household tend. From this court a small hall leads to the front door. This is flanked on other side by a verandah which is not considered to be a part of the house proper and may therefore be used by lower classes who would pollute the dwelling if they entered the inner court. Over the door is often hung a garland of mango or margo-a leaves to fend off evil spirits and on either side of it are triangular recesses in which to place lights at the feart of Dipavah and on other red letter The bottoms of the door posts are usually smeared with saffron and kunku mam by the women on Fridays in honour of Lakshmi, the goddess of prosperity and a small space in front of the door way is swept clean, sprinkled with cow-dung water and (except on days of mourning or misfortune) ornamented with patterns cleverly drawn by the women with chunam and powdered rice. The houses of the lower classes become gradually simpler and simpler as one descends the social scale until they end in a hut with mild walls a thatched roof and often only one room.

In 1891 particulars were collected in this Treadency (though apparently in no other province) showing the percentage of the houses in each distinct which were terraced, tiled and thatched, the nature of the roofs of the houses giving some indication of the prosperity of their nimates. The Government decided in its Order No. 459 Revenue dated 14th May 1990.

particulars need not be compiled.

14. Particulars by districts of the average number of persons bring in each house and the average number of house per square mile will be found in subsidiary table 3. In the Presidency of a whole each house contains on an average five persons and the number has

donor at a whose each house contains on an average are persons and the number has remained the same for the last thirty rears. The figure is much the same in urban as in rural areas, as in the towns there is only one person more to every two houses than in the villages. In the Agency Divi ion, where the houses are usually small huts the number falls to four and in the South and West Coast Divinions, where it is not unusual for several married couples belonging to an undivided family to inhabit the same house it rises to six:

hxeluding Madras the district with the highest average is South Arcot, which was amiliarly compactous in 1891. In that district Parsiyans are very numerous and undivided families among them crowd into large joint buts. Of the cities, Combatore which the danuty figures also showed to be a crowded town, has the

largest average population per house

The average number of houses per square mile in each district naturally closely follows the density of the population, which has already been considered. The number is largest in Tanjore where the density is greatest. Viragapatain comes second but here a in the case of the density the figure is probably incorrect owing to the area of the district having been understated.

The total number of houses in the villages of the Presidency has risen. The investes the state of here.

The investes the state of here.

The total number of the movement of the propile into the towns which has already been referred to. The total number of houses in the Presidency has increased over 6 per cent since 1981 or only slightly less than the population itself. This is a sign of a still waker movement which is in progress. The past decade we by no mean such in conspacionally prosperson one that considerable expenditure on building residences would naturally have been expected to have been incurred during it course and yet the number of houses constructed was unnually large. The reason is probably to be found in the growing touchest towards severality and individual in which encouraged as it is by our law is making itself felt and which lead to frequent duri ones of property in families which formerly irred undirighed and so to the necessity of separate houses for their members. I robably the skine subdivision I going on in the occupancy of land, but the agreement statistics are not framed in a manner which will enable definite proof of it to be extracted from thom.

# WADRAS CITY

The population of Madias is 500 316 or more than that of Manchester at the census of 1891 and it is the third largest town in the census of 1891 and it is the third largest town in the Indian Empire. Subsidiary table 1 at the end of this chapter gives certain of the main results of the census in each of the eight divisions into which the city is divided. The boundaries of these divisions and those of the twenty wards into which they are further subdivided are shown on the map at the beginning of this volume. The subsidiary table gives statistics of variation in population, of religions and of sexes which are not strictly matters which come within the scope of the present chapter but in the special case of Madias it is more convenient to consider the circumstances of all these matters in one place than to scatter the discussion of them through several

different chapters The density of the population of the city as a whole is greater than that of any other town in the Presidency (see subsidiary table 1), but that of its out-lying divisions —the first fourth, sixth and eighth, —is less than that in several cities in the districts. The centre of the town —the second, third, fifth and seventh divisions —is the most densely inhabited part. The figures allege that the first of these carries nearly twice as many people to the square inile is any of the other three, but a great deal of this preponderance is due to the fact that, as the map shows the whole of it is built over while in the other three divisions there are large open spaces such as the Fort Glacis and the land round the High Court, the People's Park and the European quarters round about the Commander-in-Chief's and the Pantheon Roads the Island, Government House Park and the open land in Chepauk, all of which do much to reduce the density in them If these spaces could be eliminated there would probably be little to choose between the density of the heart of Black Town in the second division, of the streets on either side of Popham's Broadway in the third, of Pura-awalkam in the fifth, and of Chintadripet and Triplicane in the seventh

17 The average number of persons in each house is nine and the average number of houses per square mile is 2,062. The figures of these particulars in the various divisions follow the density of the population and are each of them highest in these same second third, fifth and seventh divisions.

It will be seen from subsidiary table 3 that the number of houses has declined since 1891. The reason for this is that in 1891 the long rows of bazaars,—small single rooms facing the street, with no cooking or sleeping apartments attached to them,—which are such a common feature in some of the divisions, and in which no one ever sleeps at night, were all numbered as separate houses. As a consequence of this the number of houses increased between 1881 and 1891 by over 24 per cent, though the population rose by only 11 per cent, and the average number of persons in each house fell from 8 4 to 7 5, which is not a usual symptom in a growing town. The total number of houses in the returns of the present census is 15 per cent more than the figure of twenty years ago, and in the same period the population has increased 25 per cent and the average number of inhabitants in each house from 8 4 to 9.1. These figures are all of them just what might have been looked for, and so support the accuracy of the present enumeration.

18 The increase in the population of the town during the decade is 12 6 It wariation in its population might have been expected to have been greatest in the divisions where the density is lowest and where there is therefore the greatest room for expansion, but this is not uniformly the case. The second and third divisions, two of the four crowded ones, show the least increase, but in the seventh division another of them, the rise is considerable. Of the four out-lying divisions the fourth and first have increased the most in population both in the last decade and in the thirty years since 1871.

Probably many of the people who live in these come into the centre of the town every day to their work and go back at night, but the marked increase of over 50

per cont. in the fourth division during the decade has been helped by the establishment of a Native Regiment, with it's accompanying followers and bezara within it, and by the settlement there of workers in the Buckinghem and Carnato Cotton Mills and the Persimbur Railway Workshops. Comparisons between the population of the various wards and curcles in 1891 and 1901 are not always possible as the ward limits have been changed and the boundarios of the 1891 circles are not always clear. But the wards in the first division (the fourth has no wards) show the highest increase of any and of the circles the only one which his more than doubled in population is that which rims between Armenian street and the First Lane Beach from Parry's Corner up to Messire Arbuthnots coffice and forms the southern half of the wat ward of the third division. The 15 one of the basiest perts of the cith.

The death-rate in each division has no exact relation to its density the four northern division being the least healthy. The sixth and eighth division where

most of the Europeans live, have the lowest death rate

Of the total population of the city only 68 per cent were born within it. In 18 it the figure was 27 per cent. The number of persons enumerated in the only who were also born there was only 7 8 per cent, more than in 1891 though the total population is 13 6 per cent, more than it was in that year. The growth of the population in this largely due to immigration. The statement of internal migration which forms subsidiary table 2 to the next chapter shows that Madra has gained 89 500 persons by immigration more than it lost by emigration and that most of these came from Chingleput and North Arcot

19 There are only 884 women to every 1 000 men in the city and the proportion in the city and the proportion of them has been getting steadily smaller every too of them has been getting steadily smaller every too substituting table 6 to chapter IV) in conformity with the rule of growing towns already mentioned. The low proportion in the fourth division is probably due to the same causes as those given above as row-ons for the rapid growth of the population there. Elsewhere females are instingly fewest in the busiest part of the city where male labour 1 most in request.

The second dirision, the heart of Black Town, is the most exentially Hindu in its population the seventh, containing Triplicane and its mosque is the most popular with Muselmans and the fifth, which includes the Euravan quarters in Veper; contains a larger proportion of Christians than any other Among the wards however (see the map) the cest ward of the first division contains the highest percentage of Christians.

During the last thirty years the Musalman population of the second dirition remained executy stationary but Christians have left it in considerable numbers. The Musalmans have left the fifth and eighth diritions in favour of the third and fourth, in the latter of which they have more than trebled. Christians have all increased in the fourth division by 177 per cent and in the fifth to a considerable-

extent.

Statement showing certain particulars in which the Natural Divisions differ from one another

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SUBSIDIARY TABLE 1 - Deanty of the Population

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	Callert	#	2,000	2,004	2,590	2,190	+ #42		415	+ 1,219
	Grand Tetal	143,221	279	253	231	277	- 17	₽ -		

Nove.—The densities of the Yangsystam, Gasjim and Gddivard districts in 1971 shows above are included of the Agusty Tracts, which were not expectedly crosseed in that year.

Substitute Table 2 -Distribute in it the Population between Towns and Villages

	1 AVER		Prace or Po tion i	11 15 G		) NTARI (100 × 00 × 00 × 00 × 00 × 00 × 00 × 00				l'oi ul i	1 OF R TION 1N 63 B OF	
NATURAL DIVISIONS AND DISTRICTS	Per Town.	icr Fil	Town	illage s	0 000 and	10.000 to 20.000	5 000 to 10 000	Under 5 (100	5 000 and	2 000 to 7 000 to	500 to 2 000	l nder 500
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Ganjam Virigajat im Godavari Kistna Vell in	12 191 10,379 17,416 14 263 12 167	177 727 1 257 1 053 754	6 11 11 4 8	04 01 89 01 02	26 40 52 51 26	1 12 14 36	16 16 35	5	1 7 2 3	12 119 41 38 27	19 (3) 47 51 56	l dh 17 5 14
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lotal	13,220	948	11	89	25	51	24		2	26	63	9
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TOTAL	20,308	727	14	86	56	31	13		6	27	51	16
Nest Coast Division	<u> </u>				<u></u> !	\\ 		'- 1	-	·		'
Nilgiris Malabar Sonth Ganara	1 3,501 11 144 26 075	1,757 1,105 849	21 8 5	76 92 95	81 86	10 60	31	1	12 10 7	31 31 41	14 48 56	} \$ 14
TOTAL	27,025	1,050	7	93	74	20	6	1	9	31	50	10
Grand Total	18,279	623	11	 89	52	33	15		5	¦- 27	 51	17

## SUBSIDIARY TABLE 3 -House Room

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Medium Orty Tracklinepoly City Onlicus City			;	7	7	1,111	1310 1073 41° 2,716 1,316 1,310 1,310	1731 1,704 298 1,677 1,479
Balem C y Kumbakénam C			:	† †	•	1,878	2,716	1,440
Bellacy City				•		1,100	120	1,175
Regapatam City Cumbatare C Cuddalare City				:	7	9,854 479 9,863 1,878 1,160 1,985 1,917 1,764 963	1,710	1711
		Grand Total	5		5	50	63	41
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Substitute 1 - Hadroy (419)

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1031	Population is	- 1	84,156	89,376	61,963	23,223	86,020	23,843	93,854	46,912		509,346
dateur	HODRES OF OC	۳	12,518	7,065	6,510	3,670	1,63,	3,077	90°6	6,26.5		65,885
яньор-	Antha in Milia	~;	5.1	14	1.5	30	29	+	2.0	63		37.0
	DIVISION	1	I	11	111	Δ1	>	VI	VII	\ III	Viscellancous	Тотяг

#### CHAPTER II

#### THE MOVEMENT OF THE POPULATION

The expression Movement of the population, taken as the title of this chapter

18 a phrase cancioned by statistical mage to denote
the net result of the two factors which determine the
strength of the population at any given time namely the proportion of burths to
deaths and the proportion of immuration to emeration.

The proceding chapter considered the population as stationary in the condition in which it was found on the night of the census. The present one sets out to discuss the effect of the above two factors in bringing it into that condition. The relation of births to deaths will first be referred to then the ratio of immigration to emigration, and lastly the state of affairs which results from these two sets of opposing forces

2. In India marriage is all but universal and there are therefore an enormous number of births but on the other hand the mortality expendilly the inflat mortality is equelly shorness, and moreover the people are not so long bred a in vestern countries. Mr. G.P. Hardy calculated the birth rate in Madras during the decade 1881-91 to be 50 per mille. In England and Wales in 1899 it was only 29 per mille. The death rate for the same decade (a prosperous and healthy one) be calculated to be 36 per mille. In England and Wales in 1899 it was only 29 per mille. The largeland short 1, per cent of the boys and 13 per cent, of the girls who are born the before they are one year old. Mr. Hardy estimated that in Madras the numbers were as high as 26 and .3 per cent, respectively. The expectation of life of a boy of 10 years of the 37 years in Madra against 43 (Life Table No IV) in England, and of a girl 38 years against 40 years in England. They early and almost universal marriage has not as marked an offect on the rate of increase of the population as might be expected.

5 What, however is the exact ratio of births to deaths it is impossible to say for the registration of both of them in this Providence is so incomplete that the statistics returned are worthless in all matters in which exactness is required. All the figures for Madres quoted above are deductions from the course results which are the only reasonably accurate guide available in this matter. It could be shown that the probable population of a distinct at any given date calculated from the vital statistics untailly differ greatly from the actual results obtained at the census and that the difference is as often one of over statement as of under-statement.

4. Probably the only place where registration is effective a Madras City where the provisions of the law compaling registration (exciton 393-194 of the City of Madras Municipal

Act I of 1834) seem from the agreement which exist between the brith and death rates recorded their with those culculated from other sources, to be strictly observed. In the distinct moneipalities the law on the subject (sections 233-49 of Madray Act IV of 1884) is much the same a in Madras Gity but that it is less rigidly enforced is clear from the fact that the recorded ratio of both iurths and deaths per mile of the population in these Municipalities is much less than in Madras (iv. The only explanation of these differences is that omissions to register are frequent. There were it is true 8 "71 procedutions under these two Acts in the eight years between 1893 and 1900 but in the quarter of the lower classes of the population the arrival of a buby is a matter of such small account and its death and burial occasion such small remark that it is most difficult to detect oness in which registration has been neglected.

5 Outsule Municipal area, the registration of birth and deaths was nowhere compulsory until the presing of Madres Act III of 1839.

This came onto force so late in the decade with which we are concerned and has been extended to so few places (it does not operate in any

area until extended thereto by notification) that its effect on recent vital statistics is negligable, and for all practical purposes registration may be assumed to have been compulsory nowhere outside Municipalities between 1881 and 1891. No registration of any kind was even attempted in the Agencies of Ganjám or Vizagapatam, in several zamindari areas in the former district and in Madura, or in the Laccadive Islands.

In rural are is other than these, registration is done by the village accountants under the supervision and control of the Revenue Department, and the results are compiled and criticised by District Medical and Samtary officers and the Samtary Commissioner. In theory this registration is constantly checked by subordinate officers of the Revenue and Samtary Departments, but the Board of Revenue stated in March 1900 that it was "undoubtedly a fact," that the system had "not been a success," and the Honourable Member who introduced into the Legislative Council the bill which subsequently became Act III of 1899 described it as "so defective that the results are grossly erroneous and misleading." A glance at the figures returned is sufficient to confirm the accuracy of these opinions. Both the birth and death rates are impossibly low, still-births are only 1 per cent of all births against 1 per cent, the estimated proportion in England, and the ratio of male still-births to female is only 112, which is lower than that in any western country of which I have statistics

The reasons are not far to seek. No penalty can be enforced for failure to register, the village accountant has a great deal of other work to do, and for news about births and deaths in the piracheris of his village, wherein he cannot himself enter without ceremonal pollution, he is dependent upon the village menial servants, who cannot read or write and do not see how omissions to mention such occurrences can matter. The proportion of omissions is probably more or less constant and the effect of bad seasons can usually be traced in the figures by the reduced birth-rates and the enhanced death-rates, but in an enquiry into the movement of the population, aural vital statistics are too anaccurate to be of assistance.

It is not, however, suggested that violent efforts to render them rehable should Even if the registration of the occurrence of births and on that account be made deaths could be rendered as accurate as in western countries without undue hustling of the people by official underlings, the information obtained would be still incomploto for most practical purposes. It would tell us how many people died, but would leave us as ignorant as before of the causes of their deaths and therefore as helpless as over to prevent them Deaths are registered now as being due to one or other of five causes, -- cholera, small-pox, fevers, dysentery and diarrhoan, and injuries,— but the diagnosis is made by the village officer and he naturally enters all doubtful cases under the conveniently comprehensive heading 'fovers' Reasonably accurate registration of the causes of death will be impossible until the country is so covered with qualified medical men that it will be practicable to require that before any corpse is buried or burnt a medical contificate of the reasons of the death shall be produced

Though accurate statistics of the ratio of buths to deaths are not procurable there can be no doubt that the efforts of the medical and sanitary authorities have done much to render the former safer and the latter more preventible. Maternity hospitals and trained midwives have saved the lives of many mothers and infants, and drainage and water-supply schemes, systematic conservancy, precautions against plague and cholera, vaccination, the supervision of fairs and festivals and the establishment of numerous hospitals and dispensaries scattered through the country must have added to the general duration of life in times when the seasons are fair. But one scarcity will counteract in a few months the effect upon the growth of the population of years of effort in such directions, and it is not possible to express in figures the degree of improvement which has taken place

6 Even if the accuracy of the recorded vital statistics was beyond repreach they would not of themselves form a reliable guide to the movement of the people unless they were combined with trustworthy figures of emigration and immigration. But the statistics of these two subjects are even less accurate than

those of buths and deaths. No attempt is made to record migration into or from the Presidency by land except in the case of the protected emigration of cooler to the test gurdens of Assum.

- 7 Emigration by sea 19 cither free or protected." Imagration to Cerlon the Street Settlements Burma and ports in British Pretocted unigration by our. India is free while that to \atal and Mauritin is protected. When emigration is protected under the Indian Emigration Act XXI of 1843 no person can recruit emigrant without a herus remove them to an emigration dopot until a definite agreement with them has been executed and rometered or place them on board any but a hooned that in any but a notated port duly equipped with a Protector of Emigrants Elaborate lists of the emigrants are made out and checked and are filed in the offices of the Protectors. Similar care is taken with returning amigrants. If the rules are properly carried out the actual numbers reported to have emigrated and immigrated bould be quite accounts and the statistics of the protected emigration to Natal and Magnitus are cortainly more useful than any others. But for our present purpose they are still imperious. for the figures a turned do not do tonguish the sex of children though the information 1 actually collected at the time and moreover they do not show to what destricts immigrants proceed on their roturn but merch out r them a immigrants to the district in which the port at which they arrive is situated.
- 8. Protected emigration by had to Assam was until recently governed by Act

  1 of 188? the protected of which are similar to those
  of the Emigration Act above referred to The has
  now been up resided by Act VI of 1901 benther of these however political
  recentiment carried on by uncertified garden sarders. The returns under the former
  were apparently inaccurate the figures published by the Assam Governor it differ
  ing altogether from those contained in the Madras reports and no statistics of
  omigrants returning from Assam appear to be maintained at all. Vor seeing that
  under its provisions be any more us ful for our purposes than were those submitted
  under its provisions be any more us ful for our purposes than were those submitted
  under the old one
- 9 State ties of free (migration b) we are chiefly collected under the authority of executive orders based on the Native Pa sunger Thips Act X of 188 the Indian Port Act X of 1889 and the Sca Customs Act \ III of 18"8 Those compiled under the Native Passonger Ships Act are defective because they do not include in a ngors on short voyages, that I those of less than 120 hours duration. This let moreover only arulas to st am boats carrying 60 or more and suching resert carrying 30 or more mature passengers to places other than the Struits Settlements and to team-boats carrying not loss than 30 and sailing to sel carrying not les than lo matiro jussengers to the Straits Settlement Consequently boat which carry passengers in smaller numbers than these such a those which commonly ply to and from C ylon are or mpt from it operation and the only record of the pa sengers who travel by them I one obtained under executive orders to disobedience of which no ponalty attaches and the due observance of which dep ad upon the willingness of masters of respels to furnish the information required and the energy of the various port officers and was customs superintendents in collecting it. In the inture of things the amount of att atton paid by these officers to the orders can only be tested by superior authority in these i-elated cases in which a boot happens to be on the point of starting when the superior officer chances to be in the port.

The Indian Port A t afford facilities for obtaining a return of the number of possengers arraining at a port but does not assist in the case of passengers bearing one and the Sec Ot toms Act smillerly provides for the entry in import manifests of the number of passengers brought to the port but does not require or responding particulars of departing passengers to be shown in expert manifests. This probable causes the number of immigrants who except registration to be fewer than that of the emigrants who go away nuceounted and thus unfairly affects the balance between emigrants and immigrants and reduces the not loss of population to the Persulency by our gration. Moreover, such tatistics as are furnished do not

distinguish the sexes of children under 12 nor oven of adults who go to the Straits Settlements, Burma and ports in India and the district returned as the district from which the emigrants come is approprially merely that in which the port from which their embirsh is situated and not that in which they roully resided. For example, the figures illege that no single person emigrated to Ceylon during the decade from Trichmopoly an inland district, while the emigrants from the districts on either side of it. Madura, and Tanjore, which possess sca-ports, numbered thousands and even hundreds of thousands.

Loss of population by emigration to the places above referred to was 150,000 persons. Seeing that emigration is, in South India the one method by which the pressure of the population on the soil is being actively relieved it seems to be matter for consideration whether the strustics regarding it are not worthy of more care than is expended upon them at present and whether more over additional powers should not be taken to render the collection of them obligatory in those cases in which it now depends upon the willingness of masters of vessels to turnsh them and the vigil ince of the point officers and sea customs superintendents in recording them

11 It may perhaps be thought that masmuch as the Indian census statistics include figures showing where every person was been regarding migration. (see Imperial Table XI) it ought to be possible to trace from these the extent to which emigration is going

on But the statistics of other Provinces do not usually give the districts of this, Presidency in which Madi is immigrants found in them were born and the censuses of countries outside India even if they show birth place at all generally return such immigrants as born in India without even specifying the province of birth much less the district. Moreover, census statistics only give the condition of things as it exists at a certain moment once in ten years and do not show what reciprocal movements occur from year to year or how these are affected by adverse seasons and so on. Increases and decreases of emigration can it is true, be roughly estimated by comparing the statistics of different enumerations but it is more than possible that one or other of such enumerations may have occurred in a year or at a time of the year, which was by no means typical of the whole decade

The figures are, however, sufficient to show that migration within the Presidency has had no considerable share in the changes in the population of any district except Madras the percentage of the population of all the others who were born in the district in which they were enumerated being the same, or almost the same, as in 1891. Details of internal migration within the Presidency, compiled from Imperial Table XI, are given in sub-iding table 2 at the end of this chapter. This shows that the only considerable interchanges of population among the various districts are the transfer of 120,940 persons from Vizagapatam to Godavari and of 17,524 persons from the same district to Kistni, of 54,182 persons from Nellore to Kistni, and of 47,721 and 20,134 persons, respectively, from Chingleput and North Arcot to Madras. But a reference to the figures of former years will show that none of these movements are new or began only in the last decade.

Subsidiary table 3 demonstrates even more clearly how unadventurous the inhabitants of the Presidency are in the matter of inland travel. Of the total population of the province nearly 96 per cent were born in the district in which they were found on the consus night, another 3 per cent were born in districts and States adjoining, and less than 1 per cent were born in provinces or countries which were not contiguous. Were it not, moreover, that the difficulty of finding suitable brides drives parents to look for them across the frontiers of their districts, the number born in adjoining districts would not have been even as large as it is. Diagram No 16 gives particulars of these people by sexes and it will be seen that in almost every district the females born in adjoining districts outnumber the males. The only notable exceptions are Malabar and South Canara, the differences between which in caste and language are so wide that they prevent either district from

supplying the other with many brides. The number of females would even more markedly outnumber the males were it not that young wives usually go to their

mothers homes for their first confinement.

In only five districts do persons born beyond the district of enumeration and the adjoining districts and States form as much as I per cent. of the population. Madras and the Nilgaris are two of these and they are of course exceptional others are Kistna, Bellary and Chingleput. Diagram No. 17 illustrates the par ticulars of these people by seres and it will be noticed that among them, contrary to the rule in migration between adjoining districts, the men outnumber the women. This shows that few of them are real settlers and that they are generally men who are visiting the district for some temporary purpose and so have not brought their womenkind with them.

13 Subadiary table 4 shows imgration between this Presidency and other provinces and States, and affords further proof of the Right ties extends the Presidency smallness of the immigration into Madras and the importance of the emigration from it which is taking place. The numbers of the emigrants to Assam Bengal, Burms, Ceylon, Courg Cochin, Mysore and Travan core have all increased largely in the last twenty years and Burma now contains 190 000 persons who were born in Madras Mysore 237 000 and Coylon 430 000 Many of those in Mysore are probably labourers in the Kolar Gold Fields and on the Marikaname irrigation project, and not emigrants who have settled there permanontly The large excess of males over females among them shows this. This same marked excess of men over women is also noticeable in the case of emigrants to Burms, Coorg and Ceylon. The movement to the Central Provinces is the only one which is decreasing. In the case of Hyderabad there seems to be something wrong with the 1891 figure which alleges that considerable emigration took place to that State in the decade 1881-1891 It does not agree with those for 1881 and for the present year which both of them show that such movement as exists is from the State to this Presidency This schedulary table 4 was compiled from the statistics of birth place in the

consus tables of the other provinces and States. An attempt was made to ascertain from these the districts of this Presidency from which this large number of people had emigrated, but the instructions to enumerators directed that in the case of individuals born outside the province in which they were found it was sufficient to enter in the schedules the name of the province of birth, without going into further details, and the particulars recorded were therefore incomplete. It is suggested that in 1911 special efforts should be made to collect fuller information on this

point. 14. The vital statistics and the figures of emigration and immigration thus

afford little assistance in an enquiry into the causes of Varieties to the personnes of the the variation in the population in each district which has occurred during the decade and recourse must be

had to conjecture based upon such alonder data as are available to explain them.

The map at the beginning of this volume illustrates the variation during the decade in the population of each district. Provincial Table II gives similar information for each taluk. Imponal Table II subsidiary table and diagram No 2 further compare the variations in each district at each of the last four censuses. The figures in all of these are corrected for transfers of population from one area to another \* during the decade and the variations are therefore not affected by such

transfers.

Between 1871 and 1881 owing to the great famine of 1876 the population of the Presidency decreased by 1.5 per cent. In the next ten years there was a rebound after the famine and the rate of increase was 15.7 per cent. which was undoubtedly higher than the normal In the past decade the increase has been 7-2 per cent. 6.9 per cent. in males and 7.5 per cent. in females. It has not been a prosperous decade. Plague checked trade and enterprise and there were three

The only transfers between Earlies was the following —11,500 ground (make \$23) and function \$670 from (Million) to (Million) to (Million) to (Million) to (Million) to (Million) to (Million) to (Million) to American planes of the formation of the new Kelymbry talks in the latter and 00,000 persons (miles \$2,720 and females \$2,310) from the All Million) to (Million) of New Arms to the Travestic totals of Chapter totals \$2,720 and females \$2,310 from the All Million) to (Million) of New Arms to the Travestic totals of Chapter totals of Chapter (Million) and (Million) totals (Million) to the Travestic totals of Chapter (Million) to the Million (Million) to the Millio

scarcities -- in 1891-1892, in 1897, and in 1900 The first of these was most severely felt in the Decean districts especially in the Cumbum and Markapur taluks of Kurnool and in the adjoining west, in tiluks of Vellore. The second affected the Decem Division again, and the Ganjam, Vizagaputam and Godavan districts of the East Coast Division. The third was again worst in the Decean (especially in Cuddapah) and the western put of Nellore and also attacked the west part of What the pre ise effect of each of these visitations was it is not Kistna adjoining The Samtury Commissioner calculated from the vital statistics that east to say though no actual deaths from starration were reported during the scarcity of 1897 the total diminution of population due to the fumine conditions which then prevailed, -such as a reduced birth-rate increased susceptibility to ordinary decrease among ill-nourshed persons and so on, --was over 20 000 persons. Most of this loss was estimated to have occurred in the Decem districts, and his conclusions as to this tracture partly supported by the fact that at the present census the number of children under the age of five in the districts in this Division is less than else-But no similar effect is traceable in the age statistics of Ganjam, Vizagapatam and Gódavari, which were also affected by this scarcity while on the other hand the peculiarity appears again in the figures of Nellore and Kistna which though they escaped in 1897, were affected in 1900. The inference is that the scarcity of 1900 is mainly responsible for it The Cumbum and Markapur taluks of Kurnool show a decrease of population since 1891 and the increase in Cuddapah district as a whole is only 15 per cent and it seems clear that in both cases this is the result of bad But in Kurnool as a whole the population has usen by as much as 6 6 per cent in Bellary by 75 per cent and in Anantapur by 83 per cent, so that it is not possible to say that the Decean districts as a body bear severe marks of scarcity. The parts of them in which the advance of population was least are just those which were most affected by the bid seasons of 1900, and the effect of this year is also visible in Nellore and Kisting for the five taluks in the former which show a decrease are those situated along the western and northern borders of the district where thing, were worst and in the latter the taluks of Narasaraopet and Vinukonda which adjoir them, show the smallest advances of any in the district So far, therefore, the effect of scarcity is apparent. In this Presidency plague left no appreciable mark on the population of any district, though as was seen in the last chapter, it caused variations in that of a town or two here and there. Cholera and fever we have always with us, but these again were seldom persistent enough in any area throughout the decade to cause a decrease of themselves variations are thus due to a number of differing causes rather than to any one general and far-renching influence

Variations in the districts in which the increase is above the Presidency mean 15 Excluding Madras City, the case of which has already been considered in the last chapter, the districts which exhibit increases of population equal to or above the mean for the Presidency (see subsidiary table 5) are the following —

Kistna	16.1	South Arcot	8.6
Agency, Godávari	147	Madura	85
Salem	124	Anantapur	83
Nilgiris	117	Bellary T	75
Gódávari	10 4	Linnevelly	7.5
Combatore	9.8	South Canara	74
Chingleput	9.1	Vizagapatam	7 2

In Kistin the extension of cultivation in the delta taluks is responsible for the rise, the upland country and the taluks adjoining Nelloie (already referred to) showing smaller advances. Immigration to this district from Vizagapatam and Nellore has also increased. Gódávari district benefits by immigration from Ganjám and Vizagapatam, but the upland taluks in the middle of the district have advanced the least, the stream setting to the delta and to the Agency. The upland taluks, indee I, are themselves said to supply emigrants to those other two portions of the district. Salem seems to be prospering. Its increase cannot be due to indifferent enumeration in 1891 as in that year also its population showed a large increase, nor

is the explanation that people have fied to it from Mysoro State to escape the plague borne out by the figures in Imperial Table \I The Nilgins is also notoriously prosp rous except in Gudalur taluk where the decline in the prospects of coffee has

occasioned a fall in the amount of labour imported.

In Combaton, the extension of cultivation under wells and under the Bhaving. and Convery channels seems to have occasioned the rise. In Chingleight it is due to the proximity of Madras, and chiefly occurs in the taluks nearest that city In South Arcot the increases in the various parts of the district vary inversely as the donarty of the population in them being low in the crowded taluks of Cuddalore Chidambaram and Villupuram moderate in Tirukkéyilár Tindiyanam and Vrid dhachalam, where the density is less and highest in the sparsely populated taluks of Kallakurchi and Tiruvannimalai In Madara the Persyakulam and Madara taluks show the most noticeable increases. Both of these benefit by the Perryir arrigation works and the former has also become more prosperous since the country on the Trayancore hills above it was opened out for coffee cultivation. In Apanta pur all the taluks have increased except Tadpatri which is said to have suffered from constant cholern In Bellary similarly all the taluks show advances except Hadaralli. The reason for this exception is that there was a large festival at the village of Mailir in Hadagalli taluk at the time of the 1891 census which was attended by people from across the Hyderabad border and so unduly reased the population of the taluk in that year— In Tinnevelly the population in Ambid-amudram has slightly declined while in Mangunéri the next taluk it has increased by over 16 per cent In 1891 the census occurred while the paddy harvest in Ambasomudram which always attracts coolses from Manguners was proceeding. In 1901 this harvest occurred earlier and the consus later and the cooles had consequently returned home before the enumeration took place. Tenkds thinkly has benefited by the work on the Timorelly Quilon Ralway but the mercase in Straikmann is mainly due to the festival at Tiracheviller mentioned in the last chanter In South Conara the Coondapoor and Udina taluks suffered greatly from fever during the decade and the rise in them is small. Uppinanged; is also a feveruh country but the main route to Mysore and Coorg runs through it, and the number of people attracted thither by the prospects of trade clong this road was sufficient to cause an increase of 10 per cent in the inhabitants. In Vinga patam as a whole the advance is the same as the mean increase for the Presidency It is ingliest in Vizagupatam and Viziaingram taluks where the East Coast Railway has improved trude and lowest in Parvatiparam, people in which are reported to be moving into the admeent hill country

Vicinities in district in which the variation in the proposition is less than the framework in the providing are set. the following -

Kurnool	96 1	North Arros	14
Ganián	0.3	Nellore	23
Malabar	5-0	Cuddapah	1-8
Trachinopoly	5-3	Tanjore	0-8
America Genium	4-5	Agency Vicecapatana	1-0

Kurnool as has already been seen suffered from three had seasons during the decade Migration seems to have taken place from the taluks in which scarcity was most felt to those like Nanlyel, Sirvel and Nandikétkur which are protected by the Kurneel Cuddapah canal. In Ganjam, migration to Assum and Burma is said to be the reason of the small advance and this explanation is borne out by the fact that both in the Agency and ordinary tracts the increase among females, who do not emigrate freely is about normal the decline having occurred only in the numbers of the other sex Ganjum coolers are said to be highly valued in Assam. The smallness of the increase in Malabar is not fully accounted for in the Assan. Ine summers of merces in assault of the property received from the district. It occurs mainly in the Wenned, from the district. It occurs mainly in the Wenned, from the district is not from the district. In the first of these the lectime in confer-cultivation is no doubt responsible. In Churakhal enagration

Throughout the report and table the flawers for Mahelme exclude there for the Larendien Island attended to-that district, if the memoratic schedule. I there I stop be received too into for including in the statistics.

to Coorg is said to be the explanation and this is borne out by the fact that men have increased more slowly than women. But no clear reasons are given why in Ernad the population should only have risen by 3.9 per cent, and the explanation offered in the case of Palghat where the increase is 4.8,—that people have emigrated to Cochin to work on the Cochin-Shoranúr Railway—is not borne out by the proportion of the sexes in the taluk. In Trichinopoly and North Arcot emigration in consequence of the recent high prices accounts for the smallness of the increase. In Cuddapah and Nellore, as has already been seen, it is due to bud seaons.

The smallest increase in the Presidency is in Tanjore, which is its most densely populated district. In 1891 also the increase here was lower than that in any other district. The explanation is that the population has taken to emigrating in large numbers to the Straits, Ceylon and Burma. There has been a fair increase in Pattukkóttai taluk, where the population is least dense, but the Collector considers that it is due to the influx of labour to the extension of the railway from Muttupet

to Avadyarkóvil and not to any extension of cultivation

The only actual decline in the Presidency is that in Vizagapatam Agency Between 1881 and 1891 the population in this area increased by 24 4 per cent, and no explanation is forthcoming for the present decrease. It occurs chiefly in Navaringapur, the most remote of all the taluks where supervision of the enumeration was least easy. Emigration to the Central Provinces is suggested as in explanation, but it has already been seen (subsidiary table 4) that this has latterly been less frequent than it used to be. The increase in Malkanagii in this agency is reported to be due to the opening of the road thither from Jeypore, and that in Golgonda and Virayilli to the immigration of Malas from the low country. Better communications would probably lead to further movements of the same kind.

Where there are no large areas available for cultivation increases in population often vary inversely, other things being equal, with the density of the population but subsidiary table 5 shows that in this Presidency this is not consistently the case, either in the Natural Divisions or in the districts, and it could similarly be shown that it is not the rule with taluks either. Several of the most densely populated districts and taluks show high rates of increase. Tanjore, no doubt exhibits the greatest density in combination with the smallest increase in population, but there the special efforts which recruiters of labour for the Straits Settlements have recently been making to encourage emigration to that colony and the convenience of the port of Negapitam for the journey to Burma have accustomed the people to leaving the district and established, as it were, a habit of emigration. The pressure of the population on the soil is not severe enough to compel emigration on so considerable a scale of itself without these exceptional ands.

During the last thirty years the population in the Deccan Division, owing to the interposition of the famine of 1876, has remained practically stationary, but in the East Coast Division it has increased by more than a third, on the West Coast by a quarter and in the South Division by a fifth. It seems useless to endeavour to prognosticate the exact rate at which it will increase in each of these tracts in the future, as all calculations are hable to be rudely upset by the failure of a monsoon or two. It seems safe, however, to assume that no scarcity will ever again have the disastrous results which attended that of 1876, and on this account the growth of the population in the next thirty years is likely to be at least as rapid as in the last thirty. Questions regarding the pressure of the population upon the available means of subsistence will then arise

An adequate examination of the probabilities of dangerous pressure in each district would require expert discussion of the agricultural statistics of every taluk in the Presidency and in using them we should be much hampered by the fact that they contain no reliable particulars for zamindaris or whole mams, which constitute almost one fifth of the area of the Presidency, and that the terms "cultivated land" and "culturable land" are exceedingly elastic. It would also be necessary to examine the economic condition of every taluk, because, firstly, it is obvious that mere figures of the density of the population are no guide to the degree to which it is pressing closely on the means of subsistence, an irrigated or fertile taluk being

able to support in comfort a population which would starve in a dry or barron one because "condit the value of produce depends upon the available facilities in the way of communications and markets—and, finally because the importance of the land as a means of subastience varies with the opportunities of obtaining non-agricultural employment and the expectity of the people for availing themselves of such opportunities. Even if all these matters were gone into the forecast would still be imported for pressure of population can be relaxed not only by reducing the numbers of the population and by finding them occupations which are independent of the land but also by improving the productive expecties of the soil, whether directly by urrigation and so on, or indirectly by the introduction of more valuable crops and it is not possible to foresee the extent to which such improvements will be practicable.

Up to date at any rate there are no signs of soute pressure. Emigration has increased, but so has the number of emigrants who return to their districts. The firthiry of the land has been ephaneed during the decade by the Rushkulys and lenyify irrigation schemes and by the meaning the small tenks and to wells and its productiveness has been indirectly raised by the ottension of the cultivation of such crops as tobacco coffee to and ground out, which are being exported in constantly increasing quantities, and by the utilisation of products such as hides, skins and bones, for example which were formerly neglected. The statistics quoted in Chapter IX Occapation below show that the general prospect of the Presidency is at present undoubted, and seeing how impossible is securate propher regarding the proportion which the population of the future will been in its available means of subsistence the discosmon of the best means of reducing the other may be postponed until our knowledge of the conditions is clearer.

Subsidial a Tanta 1 -Shoring emigration and immegration during the last decade

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133,455 141 151 151 151 151 151 151	25 22 20 7 70 10 10 10 10 10 10 10 10 10 10 10 10 10	1 1230 124 125 125 125 125 125 125 125 125 125 125	19 14 14 14 14 14 14 14 14 14 14 14 14 14	#8,000   100   200	100 A 100 A	19 -619 -619 -619 -619 -619 -619 -619 -6	87 67 67 67 67 67 67 67 67 67 67 67 67 67	7188 + 1, 1, 1, 1, 1, 1, 1, 1, 1, 1, 1, 1, 1,	23 24 25 25 25 25 25 25 25 25 25 25 25 25 25	15   15   15   15   15   15   15   15	5.538 - 143 - 110	43.4 27.27 27.27 11.8 27.77 19.10 20.10 19.17 19.17 19.17 19.17	- 50,4 - 50,4 - 11,11 - 11,

Substitute Tanta 3 - Immigration per 10,000 of population

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NATURAL DIVISIONS, DISTRICTS OF CITIES OF ENUMERATION	In Natural Division Distric or City when enume- rated	In contiguous Districts or States	In non continuous territory	Contiguous countrics	Remote countrus	BORN IN OTHER CONTE NENTS	1 : 1	Viles	l crish 4
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Malras Chingle put North Arcot Salem Combatore South Arcot Tinjor: Trichmopoly Pudulkottas Indura Tinnes cily	( \$49 +337 9533 9671 3715 9611 9629 9629 9722 9538	1 729 1 77 122 287 2 1 311 270 687 46 57	177 - 169 78 877 21 70 96 81 11 10 15	1 1 1 6 5 5 15 1 1 1	-	13	31 54 4 63 4 01 2 56 3 71 7 72 5 91 7 278 1 12	33 0 ) 3 39 2 72 3 3 3 2 ) 3 11 6 ( 26 2 6 ) 1 15	29 9 7 7 18 163 376 272 1 46 1504 65 2 11 12 2 56 1 16
FOTAL	9,510	343	104	6		2	4 51	4 14	4 88
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Тотаг	9,773	148	73		1	5	2 27	2 87	1 69
Grand Total	9,575	339	83	1		2	4.25	171	4 40
Cities									
Bellary City Calicut City Combatoro City Coddiloro City Kumbal onnun City Madura City Negapatain City Salom City Tunjoro City Trichmopoly City	7,719 9,505 9,109 8,772 8,863 0,102 8,636 0,119 0,213 7,937	1,0,7 9, 519 511 708 6,16 751 354 150 1,364	1,000 326 605 125 162 579 19, 324 677	1 3 7 1 5 20 1 9	42 2	107 18 13 20 1 5 17 1 4	22 6 19 89 12 7 11 1 81 13 5 7 9 20 6	25 S 7 1 9 5 13 1 11 9 8 5 16 3 6 6 7 9 20 7	19 3 26 83 122 100 76 11 1 5 1 70 20 5

SUMMINIARY TABLE 4 .- Shows of Empression between Moderns of othe Provinces and States

		THE PROTECTS		DIM	ELTED C	77103	х u	) on Le	<b>→</b> (−) <del>**</del>	Brettar :	
PROTUBUS OR BEATE.	Peri 🖦	H 1 1	ma k	1	Mike	y makes	Personal	Nek	F grah	1891	1881.
1 -	1	-,-	3	3		7_		•	10	11	19
April Morror	11	33	12	187	*	80	_ 1223	75	47	44	#1
Andreas and Terelara	25	22 )	1	1,590	1 177	1,8	_ I,561	114	- 113	- 3379	
Arms	113	125	1	21,571	11 410	10,101	\$1 418	11,374	10,112	- 10.774	715
Rubs batte	<b>*</b> ;	18 i	7	140	176	þ	1913	90	, 33		1
Deaml	9,780	3,013	\$ <sup>-07</sup>	<b>27,413</b>	13,1 2	11411	_ 1T,003	- 8,040	8,801	13,004	~ 18 BMS
Die.	•	21	34		24	307	_ 673	272	167	- 731	- 101
Bombs with States	94,437	13,522	4,004	25,134	20,31	11,510	7 794	1,797	2,911	<b>3,5</b> 11	21,275
Perma -	1,903	n.s.	047	185,000	100,338	24.87	- 188 BOS	- 187 <b>,3</b> 91	38,913	- 187,590	- 73 SS
nural Prevenors	14.011	314	6,412	21,743	11 dr	9 11	T 725	1,336	3,398	10,441	32,140
Greent -	<b>62</b> 1	F-12	27	29,351	27,221	8,127	_ \$1.TBO	and.	7 #4	24, 17	24,978
Yorth Rest Provinces and Onlik.	1,371	23-1	#1	1,806	1016	10-3	+ 1,000	1,277	+ 3.4	2,243	pde
Punb	1,044	R.S	ž.	827	mı	216	197	139	1		347
Perods Stat	801	1.2	1.4	907	113	41	. 97	- 22	190	H	500
ing I (mills brains	876	130	18	1,000	644	357	- 648	191	i .	- 701	2,243
Corlos State	1.017	2,100	3,005	12.201	13 907	17/ 4	- 25,194	12,034	1	i	
i Gre hor State	101	, ne	,	106		P	- 1	34	1	!	
Hydro shad Stare	63,346	10.00	317	64,644	יד ו"ב	<i>£</i> ,3≠1	7,817	±104	1,313	20730	4 121
Numbers his	23	1	11	•	7		=	13		i	ė 11
Hyper St. te	ga,cao	11 T&1	(T.AT	234,173	111,123	102,413	- 147,945	1,200		- m 17	_ ~7 (#)
Rajperies Scate	1,433	11	200	177	113	43	1	1 073		2/1	404
T new Stat	1,945	LPS1	+ II	40,803	21,101	18,312	31,834	- 17,237	14,301		
Tor	833,877	113,300	169,781	66 L373	441,253	213,574	400,133	325,940	143.994	_	

HOTS.—() The 1801 statheles do not desthered travmores and Corkin from to other Hodess state, and estrum 11 accordingly refers to Rutch Territors only

<sup>75</sup> States Detect may.

 The Crypin states are do not divergends as seen large like higher from those how it above province of Indea, but probably her of Indea, but in Index post that Crypin legar, above that those numbered 2023AI and the large lines bert from the College and Indea (2023AI from the College and Indea) for the College and Indea (2023AI from the College and Indea).
 The Indea (2023AI makes and Indea) from the Indea (2023AI may be seen (2023AI may be seen (2023AI from the Indea).

Subsidiary Table 5 - I ariation in relation to Density since 1871

		(+), Dream		ATION IN	Mean dens	or for state		R *QUARY
NATURAL DIVISION DISTRICTS AND CITIFS	1891 1901	1881-	1871— 1851	1871-1001 INCRIARE (+), DEC REAGE (-)	1901	1891	1881	1871
1	2	3	<b>1</b>	t	6	7	8	9
Agenen Division							}	
Agency, Ganjám Virigipatam Gódávari	+ 45 - 10 + 147	+ -31 + 214 + 2,2			92 67 51	89 69 12	47 49 13	
TOTAL	+ 19	+ 242			69	68	48	
Past Cas Division							}	
Ganjám Virigajistam Godavári Kistna Nellore	+ 63 + 72 + 104 + 161 + 23	+ 60 + 8: + 152 + 196 + 200	+ 151 + 151 + 120 + 60 - 113	+ 122 + 354 + 115 + 181 + 87	345 453 443 254 171	325 421 107 221 167	181 515 273 153 140	163 118 256 181 163
TOTAL	+ 89	+ 13 0	+ 90	+ 345	303	280	259	164
Decean Division  Cuddipah kurnoil Banganapall Bellury Sandur Auantapur	+ 15 + 66 - 91 + 75 - 17 + 83	+ 17" + 205 + 171 + 247 + 61 + 172	- 17 0 - 25 8 - 72 0 - 20 3 - 20 3 - 19 1	- 11 - 40 - 296 + 79 - 251 + 6)	148 115 127 166 70 142	146 109 139 161 71 131	128 91 121 127 61 117	162 129 177 159 91
TOTAL	+ 52	+ 183	- 204	+ 00	141	134	115	149
Sould Davin n  Madras Chinyleput North Areat Salem Coimbator Bouth Areat Tanjore Trichinopoly Puduklóttai Madura Tinnovelly	+ 126 + 91 + 41 + 121 + 98 + 86 + 86 + 52 + 20 + 85 + 75	+ 11 5 + 15 4 + 19 0 + 23 2 + 20 9 + 10 1 + 4 0 + 23 5 + 20 3 + 12 7	+ 21 + 1( - 98 - 187 - 600 + 34 + 79 + 12 - 10 - 13	+ 201 + 201 + 219	18,865 126 209 209 280 450 605 308 340 325 382	15 604 160 256 261 257 415 601 378 119 296 356	15 031 315 251 200 211 372 583 311 274 258 316	14,721 341 262 263 237 350 540 542 239 327
Toril	+ 73	+ 165	- 30	+ 212	368	342	300	308
West Crast Division  Nilgiris  Malabar  South Canara  Total	+ 11 7 + 5 6 + 7 4 + 6 0	+ 96 + 122 + 101 + 115	+ 21 8 + 58 + 15	+ 215 + 236	116 481 282 375	104 175 271 385	95 \$10 ~16	66 377 235
Citic		+ 11 5	, , ,,	+ 250		200	321	303
Madras City Madara City Trichinopoly City Calicut City Sale m City Kumbakonum City Bellary City Tanjore City Negapatam Cits Coimbatore City Luddalore City	+ 12 6 + 21 2 + 15 6 + 16 5 + 4 3 + 9 9 - 2 1 + 6 4 - 3 4 + 14 4 + 10 3	+ 11 5 + 18 5 + 73 6 + 73 6 + 64 + 11 2 - 00 + 100 + 190 + 87	+ 2-1 + 12-0 + 10-1 + 10-1 + 12-7 + 11-0 + 11-0 + 8-1	+ 1019 + 368 + 605 + 112 + 343 + 125 + 109 + 179 + 503	13,270	15 604 14 771 11 320 3,004 16 928 10 861 0 607 0 709 11,844 11,590 3,613	15,031 12,101 10 556 2,595 12,607 10 020 5,910 6 843 10 771 9,712 3,850	14,724 8,665 9 666 2 180 12,503 6,850 6 522 0,703 8 828 3,000
MEAN FOR CITIES	+ 11 1	+ 123	+ 78	+ 34.5	10,864	S 808	8,707	8,077
Mean for the Presi	+ 72	+ 157	- 18	+ 22·1	270	253	221	227

Nore - The figures for Ganjam, Viragapatam and Gódávari districts in 1871 shown above are inclusive of the Agency tracts which were not separately consused in that year

represented sects of that religion

#### CHAPTER III

### RELIGION

1 State the of the reducious to) which the people belong are shown by disware the trees are the beat.

Table 1V gives smaller figures by the smaller units of
talk Imperial Table XVII shows the various denominations to which the
Christians of the Previdency belong the subsidiary tables at the end of this
chapter give the chief fact in all of these in the usual proportional forms
diagrams Nov. 4 and 5 and the fifth and sixth of the maps at the beginning of
this volume show how meny of the people of each distinct are Hindus, Musclimens
and Christians and diagrams Nos 33 and 33 give the percentage of the Christians
in the Presidency and in each distret who belong to each of the more numerously

2 Chr. tunnts was the only faith in the case of which statistic of sect were collected, the sectarian divisions of the other beliefs Statistics of each were callected for the case of Christians only being of little importance in this Presidency have here few members of the reforming and revivalist sect of Hinduism, uch as the Arvá Hindus and the Brohmo Samáj which are making themselves heard further north. The Laughyats, who reverence Siva and his symbol the Lingam reject the claims of the Brithmans to religious supremacy and affect to disregard all di tinctions of caste are probably an increasing community but the sect is hardly of sufficient political or social interest to warrant the special collection of statistics regarding it. Madhys and Smarta are sects which occur only among Brahmans The mass of the Hundu population is either Saivite or Vaishnavite by sect. The Vaishnavites out number the Solvites in the north of the Presidency and the Saivites generally prevail in the south, but no active preselytism is maintained by either and the antagonism between the two no longer awakens the enthusiasm which it once dal. In 1881 the last occasion on which particulars of ect among Musalmans were collected 91 per cent of them were Sunnis and 2 per cent 'Shahs and most of the remaining 7 per cent omitted to return any sect at all. If there last were rateably distributed between Sunnis and Shaha it would be found that the proportion between the two bodies is about the same as in other provinces and as there is no active rivalry here between them detailed statistics of them are not of great importance. Our Jains are well known to be usuetically all Digambaras by soct and there is little object in collecting procase statistics. Such Swetambaras as were found here would in all probability be visitors from the north of India. The sects of the Christians are thus the only ones which call for particular consideration

3 The tonets of the various religious of India have been described and discussed by many scholars, and the books which have been written about them would form a small library surface the standard by themselves. This chapter will accordingly avoid these well beat a paths and will confine itself to a discussion of the statistics in the several tables.

Subminary table 1 shows that of every 100 of the population 89 are Hindus, 6 are Musalmans, 3 are Christians and 2 are Animants. Since 1801 the population as a whole has increased by 7.2 per cent., while the Hindus have advanced by 6.3 per cent., the Musalmans by 0.1 per cent the Christians by 18.1 per cent. and the Animats by 5.0 per cent.

4. The last figure requires a few word of aplanation. The estential of an Animistic creed are not easy to accumulty define but may be roughly described as consisting in belief in the existence and reverence to the powers, of soils and applies — whether those of definite persons who were once among the living or the

rague entities which primitive man locates in unusual natural objects, such as difference of exceptional size a curiously-shaped rock, a waterfall or a precipitous hill, or the still more indefinite influences to which, for want of any other explanation, he attributes the apparently causoless misfortunes which befull him and his follows. None of these spirits have the accepted attributes, the recognised names and pedigrees or the local hibitations of the Hindu gods, they are not admitted by the Brihmans to be fit subjects for reverence, and they do not belong to the Hindu pantheon, hitle tendency as that body has to be exclusive in such matters. Animists, cannot therefore with accuracy, be lumped indistinguishably with Hindus.

In 1881, however, no difference was made between them. A protest against this course was made by the then Census Commissioner and in 1891 the instructions provided for their differentiation. But outside the three agency castes of the Khonds, the Savaras and the Jitapus less than a thousand persons were returned in that year is holding Animistic beliefs and Mi-H. A. Stunit admitted (paragraph 88 of the 1891 Census Report) that this was an obviously incomplete list of those who should be so classified.

This year the 1891 instructions were repeated. There is no word for Ammism" in any of the vernaculars and any attempt to define that religion would only have served to confuse the enumerators. The object in view was therefore attained by a process of exclusion and the enumerators were told that if any person belonging to a forest or hill tribe (it is only among such that pure Animists are found) was neither a Hindu a Musalman, nor a Christian the name of his tribe should be written in the column of the schedule provided for the record of particulars of religion. In the central census offices all persons so entered were tabulated as Animists, and in Table XIII (Caste) they are separately shown as such just as they were returned

5 For the purposes of this instruction a Hindu was defined to be one who worshipped any of the recognised gods of the Hindu The difficulty of separating Hindus pantheon The forest and hill tribes, however, are from Animists well-known to be undergoing a slow process of Hinduizing, or rather Bi thinanization, as a result of their contact with the Brahmanic customs of their neighbours on the plains, and to often pay a sort of reverence to the Hindu gods while they simultaneously worship their own original spirit doities It was consequently often most difficult to decide when individuals whose croed was in this transitional state had ceased to be pure Animists and become Hindus The purely Ammistic Savairs of Ganjam, to give only one example, perform sacrifices at marriages and deaths, or when afflictions overtake them, to a pot of appa liquor which in some vague way is held to represent a deity, and they pay no reverence to the Hindu gods lest then own spirits should thereby be annoyed with Those members of the tribe, however, who associate with the people of the plans mingle this ritual with Hindu ceremonies, continuing to worship the pot of liquor at marriages and deaths, but nevertheless consulting Hindu purchits as to the success of their enterprises, giving their children the names of Hindu heroes such as Rúma, instead of calling them after the day of their birth or a jungle tree as of old, and visiting and making offerings at the Hindu temples It was probably. largely a matter of chance whether the enumerators credited to Hinduism or to Animism persons who stood in this way with one foot in either fold

In time the Savaras nearest the plants will no doubt follow rites and ceremonies which are purely Hindu. The Játápus, a sub-division of the Animistic Khonds which has been influenced by its Hindu neighbours, are now to all intents and purposes a separate caste of Hindus.

In some of the other provinces there is a very general disinchination on the part of the upper ranks of the Hindus to allow that the lowest classes of the plains, such as the Chamárs, or leather-workers, are really members of the Hindu religion, but in this Presidency this attitude has few advocates. It is, of course, true that the lowest castes are not allowed to enter the Hindu temples, but this prohibition proceeds from the idea that such persons carry ceremonial pollution with them, a

notion which is more strongly held and more elaborately worked out in this province than in others. In the subsidiary table to Chapter VIII (Caste) below the Hindu castes are classified into a series of groups according in part, to the amount of pollution which they are supposed to carry and the distances within which each of these groups may approach the milastadaem, or holy of holies, of the Hindu temples is accurately regulated in accordance with the degree of pollution which attaches to each, the lowest classes being kept altogether outside those next above them being allowed into the outer courts, those next above again into certain parts of the inner courts and so on. The fact that a man is not allowed to approach close to the idol is thus no sign that he is not a Hindu. In the sight of the Hindu gods all men are not equal. If an individual worships a Hindu deity he may be held to belong to the Hindu furth.

Doubtless of course many of the beliefs of the lowest classes of such Hindus are largely compounded of Animam. In addition to the Hindu deities proper and the lesser lights of the village temples there are a host of gods and godlings, ghosts and goblins to whom a tribute of fear if not of reverence is paid in varying kinds of mumbo-jumbo and ju ju ritual known to the wise men who profess to con trol these powers. But the beliefs of the most orthodox of Brahmans could be shown to be also tinged with Animism, and, on the west coast at any rate the Brahmans are not above performing ceremonies to propriete spirits and demons whom sorcerers of even the lowest castes have declared to be annoyed with them That a man a creed is in part Ammistae is therefore no reeson for denying him a claim to the title of Hindu.

8 Were the present occasion more suitable it would be interesting to note how the religion which for want of a better name is known Binduing is Bealf an inexact term. Electron is Small as inexact term. as Hindunsm is in reality (owing partly perhaps, to its having never had any recognised governing body belonging either to Church of State) a congories of beliafs in which the orthodox ideas and ratinal of the Velus and Puranas take a gradually decreasing share until their influence vanishes altogether and which differ so much among one another that they might almost be classed as distinct creeds. Probably even the lowest of the Hindus preserve at the back of their minds a vague belief in a Supreme Cause but in no other respect does a common principle run through the varying tenets of the Hindu faith. Its cardinal doctrines may be said to be predestination and the transmigration of souls and the belief in the existence of a heaven and a hell, but it is more than doubtful if the castos in groups IX and X in the submidery table in Chapter VIII can be

ead to hold to any of these principles. The social precedence of a caste is gauged very largely by the degree to which it adheres to the Brahmanic forms of worship, and the religious tenets and practices of the various castes in the Presidency can accordingly be roughly estimated by the position which they occupy in this subsidiary table. Thus the only communities which follow the Votic ritual are the Brahmans and allied castes in group I these have formken most of the Védic ceremonies prescribed for other than domes tic ovents and neglect altogether the gods of the Védas for the younger detties of the Puranas The castes in groups II to V the Kshatriyas, Vaures and the higher classes of Súdras, follow the Puranic ceremonies and know nothing at all of Veduc ritual. Those next below them, the Súdras in groups VI and VII who employ Brihmans as their purchits only occasionally or not at all have a ceromonal of their own, the custodians of which are those of their own caste who act as priests to them or the non Bribman individuals who perform the duty for them. The communities in groups VIII to \ cannot be said to have any set ritual each man long his worship as seemeth good in his own eyes

Similarly the Brahman in group I soldom may any respect to the village gods and goddeeses who rank below the Purum deities, or to the sparits and derils which are even lower down in the scale while the castes in the succeeding groups give these two inferior grades of powers a constantly increasing share of their worship until when we reach those in groups VIII to \ we find that the reverence given to the Puranic gods is formal and perfunctory while the real devotion of the

worshipper is laid at the feet of here lesser deities.

Thom all this it will be gathered that the distinction between a Hindu and an Animists are accord an Animists often a shadowy affair, and that the gulf which separates the Animists from the lowest classes of Hindus is scarcely as broad as that which divides these latter from the Brahmans of one sub-division of a caste will sometimes profess Hindus in while those of another will be Animists, Hindus and Animists have in many of the tables in this report been taken together and not treated separately

The abnormal advance of 35.7 per cent which has been seen to have occurred in the number of the Animists during the decade is for similar reasons no indication that this form of belief is on the increase, but merely that the line between the followers of Animism and Hinduism has been more accurately drawn than herotofore. If the two faiths are taken together the increase in the number of their adherents is 6.8 per cent.

Rate of increase among Mussal and Christians Musulmans are 91 per cent more numerous than they were ten years ago. It will be seen in the next chipter that there is reason for supposing that they are more prolific than Hindus and moreover their strength is increased by conversions among the lower castes, especially in Malabar, where the followers of the fifth consist mainly of the Mappillus, an actively proselytising tribe

9 Christians have increased to a remarkable extent, being 1,038,854 strong against 879,437 in 1891, that is, numbering 159,117, or 181 per cent, more than they did ten years ago Taken by themselves and excluding Europeans and Eurasians, Native Christians have advanced by 10 per cent. In the decade between 1881 and 1891 the increase among them was even more striking, being 48 8 per cent, and during the list thirty years it amounts to 90 per cent against an increase in the population as a whole of 22 1 per cent. In other words, Native Christians have multiplied between four and five times as fast as the population generally

Subsidiary table 1 gives particulars of the growth of the fifth in each district Of the districts in which its adherents number over 10,000, the increases during the decade are most marked in Cuddapah, Gódfvari, and North Arcot, where they amount to 95, 86 and 53 per cent, respectively, and are smallest in Tanjore, Madras, and Salem, where they are respectively 2, 3 and 6 per cent. In these last two districts the rate of advance is less than that of the district population as a whole, so that considerable numbers of the Christians in them must either have emigrated or have reverted to other faiths. During the past twenty years the advances in districts in which Christians are now 10,000 strong have been greatest in Gódavari (336 per cent.), Cuddapah (212 per cent.) and Kurnool (197 per cent.) and least in Madras (3 per cent.), Tanjoro (11 per cent.) and Tinnevelly (13 per cent.)

Some reasons for the advance calculated on fairly large figures, and so represent considerable additions to the actual number of the Christians found in these districts, and they are perhaps not likely to be paralleled in other provinces. In this Presidency the converts to Christianity, unlike those in most of North India, are recruited almost entirely from the classes of Hindus which are lowest in the social scale. These people have little to lose by forsaking the creed of their forefathers. As long as they remain Hindus they are daily and hourly made to feel that they are of commoner clay than their neighbours. Any attempts which they may make to educate themselves or their children are actively discouraged by the classes above them:

caste restrictions grevent them from quitting the tenlsome, uncertain and undigent field means of subsistence to which custom has condemned them, and taking to a handicarfit or a trade they are analysed and repressed on all public occasions are radued admission oven to the temples of their gods—and can hope for no more helpful partner of their joys and sorrows than the unkempt and unhandy maiden of the purachéri with her very jumitive notions of comfort and ucheanilizes.

But once a youth from among these people becomes a Christian his whole borson changes. He is a carefully educated as if he was a Briman he is put in the way of learning a trade or obtaining an appointment as a clock he is treated with kindness and even familiarity by missionaries who belong to the ruling ruce takes on equal part with his olders and betters in the services of the church and in due time can choose from among the nest handed girls of the Mission a wrife skilled in domestic matters and even endowed with some little fearning. Now-a-days active persecution of converts to Christianity is mre, so those who hearken to its teaching have no marter's cown to wear and sheltered as they often are in a compound round the missionary a bongalow it matters little to its adherents if their neighbours look askance upon them. The remarkable growth in the numbers of the Native Christians thus largely proceeds from the natural and landable discontont with their lot which possesses the lower classes of the Hindux, and so well do the converts, as a class as their apportanties that the community is carning for itself a constantly improving position in the public estimation.

But there is, in overly district a limit to the numbers to whom the advantages of esponsing Christianity appeal, and as district after district becomes supplied with affisions and those who come within this limit are gradually absorbed, the rate of increase among the community will slowly decline. It has fallen in almost every district during the last decade, and it is improbable that in the next it will keep at

the level which it has hitherto on the whole maintained.

11 The variations in the numbers of these who profess religious other than Hindursm Animum, Islâm and Christianity call for few romarks. The numbers of the Jams are practically stationary but detailed comparisons with the 1891

figures show that of the four districts in which they are chiefly found, namely Beliary North Arcot, South Arcot and South Canara, they have increased in the first three and dechined sharply in the fourth. Between 1881 and 1891 the rate of increase among them was much lower in this district than in the other three being under 2 per cent., and Mr. Start considered that the inference was that they were foraking their own religion for either Hinduism or Christianity.

Parsis, who most of them come here for purposes of trade number 350 against 216 in 1891 and, as in that year they are mainly to be found in Malabar Madras

and the Nilgiria

Buddhists are only 241 in number sgainst I 036 ten years ago. Most of those modeled in the 1891 figure were Burmese decests in the Central Jails and many of those have since returned to their own country on the expiry of their sentences.

12. The territorial distribution of the followers of the various faiths is shown in diagrams Ace 4 and 5 and in substiliary tables 2 and 3 and 5 and in substiliary tables 2 and 3 and 5 a

and in the Deccan and Christians in the West Coast (owing to its including the Nilgiria) and the South Divisions. Diagram No 5 aboves at a glaince how very greatly Hindus and Animasts predominate in all the district. They form 30 per cent, of the population in every district except Malabar where then is a large number of Mappilla Musalmans and 85 per cent, of it in all the remaining district except four namely. Anracol, Madras, the Nilgiris and South Canara. In Gandan Virangapation and Goldward, they number over 0 per cent of the people these three districts containing hardly any Musalmans or Christians. Musalmans are propor tomately meat numerous (see diagram No.) in the Deccan districts and Madras City and on the West Coast. More than one-third of the shole number of the followers of Islam in the Presidency resule in one district Malabar (see diagram No. 4).

Christians are most numerous in Tinnovelly, Madura Kistna, Tanjore and South Chuara, and fewest in Ganjam, Vizagapatam, Bellary and Anantapur, but in proportion to the rest of the population they are commonest in the Nilgiris, Madras, Tinnovelly and South Canara

No particularly noteworthy variations have occurred during the last twenty years in the relative proportions of Hindus and Musalmans in the several districts

The sects of Christians No comparison with the 1801 figures possible

Table XVII Diagrams Nos 33 and 34 illustrate the distribution of the denominations which are most numerously represented in the Presidency, and subsidiary table 5 gives an abstract of the total numbers belonging to each sect, their proportion to the total body of all Christians, and the variations in the numbers of them which have occurred during the decade

It may be stited at once that for several reisons a comparison of this year's figures with those of 1891 throws little light upon the relative rates of increase of the adherents of the various denominations. In 1891, 10,911 persons did not give their sect at all and 13,925 more returned the vague descriptions of "Episcopalian" and 'Protestant' Further, a large number of people entered themselves as "American Mission' by sect and those were all classed as Presbyterians, although, in addition to the American Presbyterians, there are American Missions belonging to the Biptist Congregationalist, Methodist and Lutheran persuasions. The result was that the numbers of the Presbyterians were alleged to have increased 975 per cent, and that this year they show a decline of 47 per cent.

14 At the present census special pains were taken to endeavour to get the sects of Christians properly returned The heads of all the Efforts made to get Christian sects larger Missions were asked to instruct their congregations how to enter themselves, and paragraphs drawing attention to the importance of accuracy in the matter were communicated to nine different Church and Mission nowspapers and magazines for insertion There was in consequence a considerable improvement in the returns, but 4,578 persons still made no entry in the schedules or gave some vague description v hich could not be classified, and Protestants (who, under the orders of the Consus Commissioner for India, were classified as belonging to the Anglican Communion) were still as many as 7,425 in number There is thus room for improvement on future occasions. Such returns as "St. James' Church" and "St. Piul's Church" were frequent and required a good deal of research to clear up, and some of the initials entered were apt to be puzzling "SPG' one knows, and "CMS" one knows, but one requires to pause before one remembers that "AELW" is short for American Evangelical Lutheran Mission

The vagueness of the entries among Syrian Christians entries accurately were those returned by the Syrian Nativo Christians of the West Coast

A resumed of the history of the Syrian Church is contained in paragraph 101 to fithe 1891 Census Report and it is unnecessary to refer to the matter at length again. The early members of the church followed the Nestorian doctrines. On the arrival of the Portuguese on the West Coast however, the church passed, after a long struggle under the domination of the Pope and adopted the Latin rite. This was at the end of the sixteenth century. When the Dutch expelled the Portuguese the party which was hostile to Rome again (1653-1663) got the appoint hand Archdeacon Thomas a native who was elected to be bishop, collected a following and in 1665 was consecrated by Gregorius, Bishop of Jorusalem, who introduced the Jacobite liturgies and ritual in place of the Nestorian. The adherents of Mar Thomas were consequently known as "Jacobite Syrians"

<sup>\*</sup> In addition to the works regarding the Syrian Church mentioned in that paragraph reference may be made to the Rev A.exander J D D Orsay's Portuguese Dis overies, Dependences and Missions in Asia and Africa, and to Christianity in Travancore by Mr G T Mackensie, I C S, Resident in Travancore and Cochin

A section of the church how you still remained subject to Rome though they used the "Syrac rite. These latter are sometimes culled "Rome-Syrana" and also Syro-Romans" and "Syro-Catholics," but at the present census they seem to have returned themselves merely as Roman Catholics, which accounts for the decline since 1801 in the number of Yranas in Malabar.

In the early years of the nuctionth century missionaires belonging to the Church of England rasted the coast and shared the field with the priests of the Syram Church. In 1837 all connection between the two was severed by the thin Syram Bishop Mar Dhonyaus IV but traces of their work are to be found in a few entries of Anglean Syram" in the returns

Their teaching however caused a split in the Syraso camp a party under Marthamanus Mathew a native of Travancore favouring their methods and opposing Mar Dionysius IV and his followers. The riverly continued until 1889 when it was sottled in favour of Mar Dionysius to the courts of Travancore. There remains however a party which still follows Mar Athanasius and the members of this are sometimes called the Reformed Syrians at distinct from the Jacobitic Syrians, who own allegation to Mar Dionysius. They also call themselves. St Thomas Syrians after St. Thomas the Apostle the reputed original founder of the Syrian Church.

There are thus at least three distinct sects of Syrman Christians, namely the Romo-Syrman who acknowledge the authority of Rome but follow the Syrman who follow the Jacobite rite and the Reformed or St. Thomas Syrman who favour certain of the practices of the Anghein Church. But the shades of difference between them were evidently too subtle for the enumerators, for the entries in the schedules were in many cases too vague to be accurately distributed among them. A certain number of persons were returned definitely as Jacobites' and these have been shown as such in the tables. The remainler

had perforce to be lumped together under Other Syrums.

In addition to the above three sects there is in South Canara a body of Roman Catholics who have recently seconded from the Church of Rome and call them weller "Syrain Catholics in the returns. They are the followers of a priest named Alvaira who left the Roman Catholic Church in consequence of differences of opinion with his Archibatop and joined the Jacobite sect of Mar Dionvini. The latter consecrated him as a Bishop. Three Syrain Catholics have been classified as Jacobites accordingly but Bishop Alvairas has now quitted that sect and set up for himself in Ceylon under the style and title of His Holiness Jahus I. Metropolitan of the Independent Catholic Church of India and Ceylon and it is not altogether clear what rates his followers now use

16 An element of uncertainty also attaches to the figures under Congregational The London Mussion has usually been
classed as a Congregationalist body but a few days
classed as the date of the consus it was reported that come

of its mass naries considered it is classification incorrect. It was too late then to sequire what course they wished pursued and to same instructions accordingly but subsequent to the enumeration in three of the missionance of this body wrote to ask that entrees of "London Mission in the schedules might be fabilitated under "Undenominational The Census Commissioner for India subsequently ordered that the figures under "Undenominational should be included under Minor Denominations and it is has accordingly been done. The entree of London Mission" in the schedules were only 3–89 in number and those of Undenominational only 5-413 so it is wident that most of the adherents of the London Mi son must have been returned as Congregationalist and it is consequently uncertain what the actual strugtl of the Congregationalist proper reality is

The classifications of the other sects call for no special remark. Attached to the chapter is a statement showing the headings under while certain entirest regarding which doubt might be considered to exist were included. Only those which were fairly numerously represented are shown.

Subsidiary table 5 and Diagram No 33 show that of the 1,038,854 Christiaus 642,863, or 619 per cent, belong to the Church of Rome, 139,897, or 135 per cent to the Anglican Communion, and 119,227, or 115 per cent, to the Relative proportions and distribution of the main sects The only other considerable totals are those of the Lutherius

Baptist persuasion (78 036) and the Congregationalists (25,658)

Diagram No 34 shows that the Roman Catholics are proportionately far more numerous than any other body in the South and West Coast Divisions except in Tinnevelly, where they divide the honours with the Church of England gationalists are only relatively numerous in Cuddapah and Anantapur are the most prominent denomination in Kistna, Nelloro and Kurnool and Lutheruns form a large proportion of the Christians in Vizagapatam, (iddivari and Kistna

The Europeans and Eurasians of the Presidency mainly belong either to the Anglican Communion or to the Roman Cutholic Church

Statemen' showing the denominations in Imperial Table XIII under which certain entries in the schedules ch

Clatemen' Shorting in a	
luded -	I ntry in the schedule — — — — — — — — — — — — — — — — — — —
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Canadian Baptist Church Missionary Church of Chirst Church of Chirst Anglican Communion Anglican Communion	Syrian Catholic Syrian Christian Thosophist The Syrian (others) Indefinite by liefs
Church of Figure Church of Ireland Church of Scotlan   Minor denominations Cuttack Mission Danish Latheran Mission Dissenter Finglish Zenana Mission Lpiscopalian  Do  Presbyterian Minor denominations Lutheran Minor denominations Aughean Communion Do	Undenominational And Indomite beliefs Unitarian United Free Church Mission Wesk yan

SUBSTITUTE TABLE 1 -General distribution of the population by Religion

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TOTAL	31,003,000	10,000	36,866,660	18,800	81,170,831	10,000	+ 78	15 7	+ 23.0

SUBSIDIARY TABLE 2.- Distribution of Religious by Retural Dicinese and Districts.

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Substitute Table 3 -Distribution by principal Religious of 10,000 of the population of each District and Natural Division

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Natural Divisions and Districts		10 (NL)	ı»r		ortim 10 000	ja r		ortion 10 000	јн г	Pro	portion 10 000	ļĸr
	1901	1891	1881	1001	1891	1581 ,	1901	1501	1681	1901	1891	1981
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Agenes, Canjam Agenes, Arragapatam Agenes Codavari	6,759	2 52 t 7 43 t 7 53 d	0.055	1 18 131	2 17 120	11 15 11	29 37 46	17 2 35	7	8,734 3,185 259	7 157 2 387	
lotir	6,246	6,575	0,985	28	25	15	36	9		3,690	3,285	
Lattert Dimein	f			'	i	í , ;						
Ganjam Vizagipa'om Gódaviri Kistin Vellore	9,632 9,727 8,877		9 868 9 769 9 203	108 193	71 103 202 585 731	79 109 218 503 701	14 20 75 471 360	14 16 44 389 322	10 10 22 234 170	362 240 5 39 28	300	
I TOTAL	0 386	9,611	9,643	208	287	271	186	147	84	130	54	
D cean Division	1				1	1	1	1	, {			
Cuddapah , Kurnool Ban zanapalle Bellurv Sandur Anantapur	8,357 7,947 8,920 8,162	7,955 8 J72	8 713 9 002 8 0 12 8 515	1 003 1,234 1,932 1,008 1,805 747	940 1 191 1,899 953 1 640 725	572 1,118 1 03 , 1140 1,441 671	92 53 33	34	51 169 3 57 11 14	3 18 29 2 101		
Toren	8,800	8,920	9,011	1,014	869	914	155	106	71	26		
South Division	1							1				
Madras Ching leput North Arcot Salem Coimbator South Arcot Tanjor Trichinopoly Puduk kotta Madura Tinne velly	9,567 9,369 9,650 9,416 9,062 9,169 9,298 9,009	9 453	0,571 9 419 9 577 9 690 9 187 9 104 7 21 3 9 327 8,850	467 311 230 277 548 300 322 596	111 313 210 271 538 270 103	4 54 319 228 206 526 526 251 290 (50	202 104 89 86 283 387 531 380 395	167 69 94	977 171 55 101 80 218 367 506 376 391 829	23 27		
Готм	9,243	9,261	9,235	417	416	431	326	314	325	6		
West Coast Division		7 <sup>1</sup> 8,371						1 16 ,				
Malabar South Canara	8,050	5 6,916 5 8,108 	5   7,059 3   8,311	2,985				675			<u> </u>	
Тотат	7,19	7,301	7,463	2,392	2,328	2,194	373	343	322	12	-	
Grand Total	8,91	6 , 8,983	9,143	612	630	620	269	244	228	166	131	

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### CHAPTER IV

## AGE, SEX AND CIVIL CONDITION

Age where the figures are to be 1 It will be convenient to treat separately each of the three matters with which this chapter deals

### AGE

The statistics of the ages of the people are given in Part I of Imperial Table VII, while Part II of the Table gives figures for the ten towns which contain over 50,000 inhabitants each. Diagram No 6 shows the number in 10,000 persons of each sex who were returned at each of the age-periods given in Table VII and diagram No 7 gives similar particulars for both sexes together for the district of Kurnool at each of the last three censuses, to illustrate the effect, referred to later on, which bad seasons have upon the returns. The first five of the subsidiary tables at the end of this chapter give the main facts of the subject in proportional forms.

2 Census statistics of age are used in combination with recorded vital statistics, as a basis from which such particulars as the general rates of birth and mortality, the relative mortality at different ages, the mean expectation of life at various ages for each sex, and so on may be deduced

Such calculations obviously require correction for local circumstances Extensive emigration of the able-bodied population in the prime of life and at the reproductive ages would clearly increase the proportion, among those who remained behind, of the infirm, the aged and the very young, and thus raise the death-rates and reduce the birth-rates. The converse effect would occur in the area to which these able-bodied and vigorous people emigrated. Vital statistics of large towns, where the percentage of the population which is between the ages of 15 and 40 is usually abnormally high (see subsidiary table 5) are therefore unsafe guides to the condition of things which prevail in rural areas. Again, a condition of scarcity checks buths and thus unless it be accompanied by an increase in deaths, raises the mean age of the living as calculated from their ages. On the other hand, the rise in the number of births which usually accompanies the rebound after famine mean age of the living But it is obviously fallacious to suppose that in these two cases the increase or reduction of the mean age of the living denotes a corresponding lengthening or shortening of the duration of life The discussion of these matters is thus best entrusted to those who are experts in such subjects, and Mr G F Hardy, who performed a similar service at the census of 1891,\* is to again deal with the statistics of the present enumeration

Instead in the schedules and before they are returned in the schedules and before they are subjected to the various processes for smoothing out their irregularities which are in use among statisticians, the age figures are without doubt excessively unreliable. A birthday in India is not marked in the same way as it is in England, and few of the population trouble to remember their ages. Any one who has been a magistrate in this Presidency and has had to make the usual enquiry regarding the ages of witnesses and accused will remember that in a large proportion of instances the enquiry "How old are you?" is met by an amused smile, as who should say "What a very absurd question," and that when the query is pressed the answer is either "How ever can I tell?" or a wild guess which is obviously very wide of the mark, a wrinkled grey-beard, for instance, placidly affirming that he is 25 years of age

<sup>\*</sup> See his note on age distribution in India in that year, which forms Appendix III to Volume II of the General Tables of the 1891 Census

Subsidiary table I contains the exact ages returned by 200 000 persons solected at random from the schedules and foreibly illustrates the worthlessness of the figures. In a growing or stationary population the number of persons who are under one year old should ordinarily be larger than the number of those who are of any other age and unless the population is affected by distributing causes such as famine or migration the numbers in the succeeding periods should decrease at gradually increasing rates as the ages advance and death think their ranks. But in subsidiary table I the largest number of persons occurs at the age 30 and the next largest at the age 40 and then follow those who are under one year old and next those who are 25.

4. Women are less accurate in their ways of thought than men, or their ages crise exactly remembered, for the returns for females are far more irregular than those for males Both seas, however show the greatest preference for ages

(like 30–40 and so on) which are even multiples of five and then, except that 25 is more popular than 20 and 13 than 15 for those which are odd multiples of the same number. It is curious to note that in the Telugu districts the preference for the even multiples of five over the uneven is much more marked than in any other part of the country. This popularity of multiples of 5 is natural enough among people who use the decimal notation and count on their fingers but in the case of the women there is a further marked preference for 22–39–42 and so on up to 83 and, in a less degree for 17–27–37 etc., and thus is not easy to explain. It has been suggested to me that women date events from the attainment of poberty which is musually about the twelfth year and that these ages 17–22–37–32, etc. are popular because they are the sum of the number 12 and the multiples of five but this explanation is weakened by the fact that in some of the deconnis males also show a preference for numbers ending with 2.

Diagram No 6 illustrates clearly the preference for the even multiples of five over the odd multiples and the fact that this preference is stronger among women than among men. It also shows that in addition to errors due to inaccoracy and ignorance there is also a certain amount of deliberate mistatement of the ages of those who are octiveen 10 and 1.4 the marrageable age and to a least degree of those who are octiveen 5 and 9 and between 15-19. For in these three periods girls are proportionately less numerous than boys though in those on either ade of them the reverse is the case, and the inference therefore is that girls who were really between 12 and 16 have been returned by their relations as being other below 5 or above 19. These relations can produce shostino authority to justify their periodic and the strong of the relation of the present that there are nine things that should not be divulged namely ones age westlf love affairs and family quarrels and also maintains medical prescriptions gifts and good and evil deed. Perhaps 11: injunction has also affected the age returns in other directions. The omissions in these three periods are not due to any circumstances peculiar to the present year for subsidiary table - shows that they also cocurred at both the previous consuces.

Dagmin No is also shows that 20 25 and 80 are very popular ages with women, and that they are also proportionately more numerous than men in the period 60 and over. Whether this latter fact is owing to their bong longer lived or merely to exaggeration of their years due to the same pride in great age which is seen smoon the sex in England is not clear. Notiber of these two points again are posular to the present census for they appear equally (subsidiery table 2) in the statistics of 1891 and 1892.

Thinking that those who are interested in native life innurance in this Presidency might be glad to have statistics of the ages of what may be called the insuring classes—the clerks, wakils, superior tradement and so on—and hoping that persons of the amount of claration would be more accurate in their returns of ages than the common herd. I had the slaps of all persons belonging to families in Madras City which subsided by certain selected occupation of this class picked out and sorted for single parts of age by thomselves. But the results were very disappointing the wild irregularities above referred to occurring in them as much as after.

The age statistics being thus of more than doubtful accuracy it seems to be unprofitable to labour through any minute examination of them and as the considerations which arise from the figures of sex and civil condition also depend greatly upon the statistics of age with which they are combined this chapter will confine itself to a statement of the broader inferences which appear to be deducible from the tables

Subsidiary table 2 bears all over it the mark of the great famine of 1876. In 1881 the number of children under 5 and of old people over 60 was much smaller than in either 1891 or the present year as the famine had killed off the old and the young and checked reproduction. Ten years later in 1891, the rebound after the hard times raised the number of children under 5 as abnormally as the famine had depressed it but the proportion of persons in the period 10-15, that is, of those who were born shortly after the famine and were under 5 in 1881, ten years before, is still unduly low. Even in the present year the number of these same people, who are now another ten years older and between 20 and 25, can be seen to be lower than it should be

Diagram No 7 illustrates the point very forcibly as it gives the figures for Kurnool one of the districts which suffered most from the famine, by themselves If the seasons of the three decades 1871-1881, 1881-1891 and 1891-1901 had all been normal in this district the lines of diamonds etc., in this diagram would have been of equal length at each age-period for each of the three consuses of 1881, 1891 and 1901, would have been longest in each case at the age-period 0-1 and would have decreased at each successive period with a regularity which would only have been disturbed by the preference for the even multiples of five which has already been But the angram shows that the number of persons who were in the period 0-4 in 1881 in the period 10-14 in 1891 and in the period 20-21 in 1901 was in each case much less than in the same periods in the other two years extent the same influence can be seen at work in the ages 5-9 in 1881, 15-19 in 1891 and 25-29 in the present yeu. The number of persons who were between the ages of 40 and 60 in 1981 can similarly be seen to be smaller than the normal and the rebound after the famine is traceable in the period 0-4 in 1891 and 10-14 in 1901. Finally the effect of the bid seasons of the last decade in the district is visible in the age-period 0-4 for the present census, the persons in which would, under normal conditions, have been more numerous than those in the period 5-9

6 Subsidiary table 3 gives the proportion of each sex in each religion who are found at each of the age-periods. The proportion of Statistics of age by religious Musalmans and Christians and lowest among Ammists. A high rate of infant mortality among the Animists, owing to their want of care of their young children, is probably part of the cause of the exceptional figure in their case, but among the Musalmans and the Christians the high proportions in the jounger ages are not due to any sudden decline in those in the advanced ages and they thus seem to indicate that the followers of these two religious are more prolific than the Hindus reason for this is not altogether obvious. Both of these religious communities are scattered through all the districts of the Presidency and therefore climatic influences cannot have had much to do with the matter One-third of all the Musalmans, it is true, are found in the prosperous district of Malabar, but even if we exclude these the proportion of the children under 5, though it is reduced, is not brought down to the level of the figure among Hindus The fact that both Musalmans and Christians are more frequently found in towns than the Hindus cuts both ways, for though the out-door life of the agriculturist is perhaps more favourable to a high degree of fecundity than the sedentary existence of the trader in the towns, the former is more exposed to the influence of adverse seasons than the latter Hindu women are more universally married than either Musalman or Christian women, the percentages of the females in each religion who are married being 42, 40 and 39, respectively, and this is in favour of the fecundity of the Hindu community, but, on the other hand, the early age at which the women of this religion many when compared with those of the other two is probably immical to the

production of large families. In balancing the opposing forces which tend in favour of and against the focushity of the followers of the three different religions, it is further necessary to take into counderation the facts that Musalmans and Christians eat meat, while many Hindus do not and that they allow the re-marriage of widows while some of the Hindus forbid it.

Animists, and Animistic women in particular are much more short-lived than the followers of any other of the main religions. This characteristic has been noticed in other provinces also

. Subsidiary table 4 gives the distribution by ago of 10 000 persons of each sex by Natural Divisions and thus illustrates in another manner some of the facts above referred to It will be

seen that the proportion of children below five years old in lowest in the Deccain, where the seasons have recently been worst, and in the Agencies where infant mortality 1 high that in the Deccain, where the 1876-famine was most felt, the percentage of persons in the agre 15-20 is lowest, and that it is highest in the West Coast Division, which was not affected by that visitation and that the proportion of people of both series aged 40 and upwards is lowest in the Agencies where the rearrly of aged persons among the Ammitto hill tribes has reduced the percentage. This table further shows that the number of people in the period 20-40 that i in the prime of life is lowest in the Resit Coast and South Divisions and the reason for this seems to be the fact that it is from these two parts of the country that emigration to other provinces and colonies (see subsolidary table 1 to Chapter II) is most common.

#### SEX

8 The figures of the 1871 consus alloged that there were more makes than formales in the Presidency but at every subsequent commercial (see subsidiary tables 6 and 8) the rate of

increase among females has been higher than that among males and the proportion of the former to the latter has increased. There are now 545 0 4 more females than males or 1 0°9 of the former to every 1 000 of the latter In 12 out of the 25 districts however there are still fewer of the fair sex than of the other. The map at the beginning of this volume shows which these are three Agencies are among them, and in those the deficioncy is probably due to indifferent enumeration, females being omitted from the returns either because the heads of families held them of small account or because they did not care to publi h particulars of their womenkind In Madras City the deficiency is doubtless due to the urban nature of the district and to the tendency referred to in Chapter I above (see also the total for cities in abudiary table 6) for the proportion of males in large towns to constantly increase In the Nilgiria it is owing to the fact that among the imported labourers on the coffee estates men largely prependerate. But in the other seven districts.—Kistas Nellore Cuddapah, Kurnool Bellary Anantapur and (Jungleput,—the explanation of the phenomenon is less obvious. In both 1881 and 1891 these same seven districts exhibited a similar peculiarity though in the former year Vizagapatam and in the latter North Arcot, -in both of which the females now exceed the males in number -were among them. But the census report of these years do not account for it.

9 The explanation of the continued deficiency of founded in this compact block of country may be that men have continuously migrated to it in larger numbers than women, that a percentage of the women in it were contited at the enumeration or that the birth rate among males or the destinates among finales in it have been

higher than the respective rates for the other sox.

But the statistics of migration (see sub-silery table 2 to Chapt r II) show that
of all these districts Autuma; the only one to which any considerable number of

of all these districts histing i the only one to which any considerable number of people have moved, and even in the case of this the immigrant are hardly numerous enough to have brought about so considerable a proposderance of men.

The fact that at every succeeding census the proportion of females to males gets continuously higher raises a strong presumption that a percentage of the women have been lett out at previous enumerations and therefore have been omitted also at the present one but it does not seem possible to put down the whole of the excess of males to this cause There is no reason to suppose that less care has inviriably been taken with the census in these seven districts than elsewhere and set this deficiency of females has persisted for 30 years, and moreover the rise in the proportion of females has been slower during this period in this area than in other districts. This tract of country is not peopled by any particular eastes or races which are especially prone to conceal the existence of their womenkind or to resent enquiries about them. In this Presidency the soclusion of Hindu women behind the curtain is very rare, even those of the highest castes going about in public and the deherency of women in these distincts occurs just as much in the lower classes, where the women are never secluded, as in the higher women are often jealously guarded but the proportion of Musalmans to the total population in this fract is too small (see diagram No 5) to affect the figures so

largely

Whether the birth-rate among males or the death-rate among females is higher in these districts than elsewhere is not a matter which is easy to prove in the present imperfect state of the vital statistics. Such figures as there are show that the preponderance of male over female buths is actually less than usual in this area and that the death-rate among females is about normal is, however some cause acting in these districts either to lessen female births or to increase female deaths seems clear from the statistics of seves for the castos which are found in them Table XIII shows that excluding the castes which speak the 'other" languages of Madras, -most of which live in the Agencies, where enumeration was probably defective -the proportion of females to males is lower among the Hindus who speak Telugu than in any other linguistic division of that religion or in the followers of any other faith. The great majority of these are found in the seven districts under consideration and so come under the influence. whatever it is, that is at work within them. It may be objected that this merely amounts to stating the case in another way, and that to show that the ratio of women to men is small among the Telugus is merely to re-state the fact with which we started, namely, that in the majority of the Tolugu districts this ratio is similarly low. But that there is more than this underlying the figures is evident from the further facts that this ratio is lower among the Telugus who live in these seven districts than among the Telugus generally, that, in addition it is smaller among the castes speaking Tamil, Canarese, and "other" languages which live in these districts than among the whole population which speaks these tongues, and,

	Females to 1	.000 males
,	, ,	•
·	in the	in the
	total	807cn
	population	districts
Tamis	î 1 048	990
Telugus	1,011	978
Canaresc	1,042	973
'Others"	974	915
Muselmans	1,032	956
Christu ns	1 033	957

finally, that it is less among the Musalmans and Christians who reside in this particular tract than among these two religious communities generally. The actual figures are given in the margin Malayálam and Oriyá are not shown as only a very few of the population of this area speak either language.

Absence of causes influencing the about which it is safe to dogmatise. It may either be a force which is insumical to female births or one which is favourable to a high percentage of deaths in that sex. Many theories have been propounded regarding the circumstances which result in a preponderance of births of one sex or the other. It has, for instance, been suggested that hot, dry climates favour the birth of boys in larger numbers than girls, and this explanation might apply to the case of the four Deccan districts which are all hot and all dry, but it does not fit the circumstances of the irrigated delta taluks of Kistna nor the case of the Chingleout district.

delta taluks of Kistna nor the case of the Chingleput district. The theory that male births are commoner than female when the mother is badly nourished during the period of gestation might also apply to the Deccan, but it similarly breaks down if any attempt is made to stretch it to cover the case of Kistna, which is one of the

richest and most prosperous of our districts. Altitude, climate seasons and food supply have also been thought to influence the sex of children but there is nothing peculiar in the conditions of any of these throughout the whole of this area. Religion and caste have already been seen to afford no key which will unlock the problem. Marriage customs have been suggested as yet another explanation in the single phieved that if the first three months of gestation occur when the weather is not or vitality is low the proportion of male births would be higher than when the conditions were reversed. But enquiries among Colectors and District Vedical and Sanitary Officers have failed to client information showing that in this particular area there is either any peculiarity about the season of the year which is especially popular for marriages or that an unusual percentage of births occur in any special months. It does not, therefore seem possible to show that any influence is at work to reduce the number of femals births.

11 There does however appear to be one circumstance which may be held to unduly increase the number of decths among the females of this area. It will be seen from substituted the distance of this area. It will be seen from substitute table 15 at the end of this chapter that in all the dis-

truts now in justion the proportion of the girls between the ages of 0 and 0 and of 10 and 14 who are married is very much higher than usual. The figures do not it is true entirely fit the case the proportion of girls under 15 who are married being also exceedingly high in Ganjim and Vizagapatam, which are not included in the tract we are dealing with, and being less remarkable in Ohmiglonit than in the other districts in that tract, but taken as a whole they are certainly very noticeable. "Married no doubt, usually only means betrothed, but it may be safely assumed that when once a girl is married consummation occurs as soon as physical circumstances permit, and therefore a large proportion of early betrothat means a correspondingly high percentage of early consummations and of early birth from immature mothers. This circumstance might asturally be exposed to excee a very projudicial effect upon the longerity and vinity of the sex, and even to be the curse of a considerable number of deaths in it and such statistics as are available on the point go to show that the infact is actually set.

The number of females to every thousand males in each age-period in each instruct is given in subudiary table—and it will be seen from this that while at the periods 0-1 and o-0 the proport in of females is below the respective means for the whole Presidency for these age-periods in only three out of the seven districts and is in each of these cases only very slightly below that mean, pet with two single exceptions it is below the Presidency mean, and usually very greatly below it, in every one of the age-periods from 10-14 onwards in every one of these seven districts. In one of the two exceptions mentioned the figure is only just above the Presidency mean and the other is the age-period 20-23 in Kurnool which includes the persons born immediately after the great families of 1976 and mar

therefore perhaps be abnormal.

Further if any one of these even distincts is compared with those further south in which the ratio of females to make at the period 0.4 is lower or about the same it will be found that this ratio invariably declines sharply at the period .—9 and keeps low throughout all the higher periods. Compare for exam is, Kurnool and Coimbatore Bellary and Madura, or Amentapur and Salem. The same pleasements also appears in subadary table 7A which gives the same kind of figures for Natural Divisions and roligions. In the Decoan for instance the proportion of girls at the period 0-5 is higher among Hindes and Christians than in the South Division and about equal among Mueslmans, but in all the periods above that age it is markedly lower in the Decoan than in the South Division. The elect inference seems to be that there is some cause working which greatly increases the number of deaths which occur among girls in the age-periods from 5-9 or 10-14 upwards.

Subsidiary table 9 which shows the proportion of the sexes in the castes selected for Imperial Table XIV also supports this same theory. It shows that in several Telagu castes the proportion of females to males similarly drop very suddeally between the ages of 5 and 15. The Kammilans and Kammilan afford a typical instance of this Kammilans are arrivens in the Tamil country and kammala is the name for the same caste in the Telagu districts. The habits, occupations seems

status and ways of life of the two are almost identical, except that the former marries its girls very much later than the latter. Diagram No 26 shows that whereas the number in overy 10 000 guls under the age of 12 in the former caste who are either married or widows is only 120, in the latter caste it is as high as Subsidiary table 9 shows that though in the ago-period 0-4 there are only 1 035 guls to every 1,000 boys among the Kammalans the number among the Kamsalas is higher being 1 063 But at the next age-period, 5-12, the conditions are reversed and the Kammalans have 1,016 girls to every 1,000 boys against 999 among the Kamsalas In this period therefore, some cause must have been at work to effect a high proportion of deaths among the Kamsala girls. In the ageperiod 12-15 the latter are still fewer than those of the Kammulans, but in the later age- the original proportion of the soxes is restored again. A comparison of the figures for the Kapus who are Telugu cultivators, and the Vellalas, who are the corresponding caste in the Tamil country affords an even stronger instance of this peculiarity, for there although the proportion of girls to boys is higher among the former than the latter at the age-period 0-4 it is less at the age 5-12 and at all the other higher ages

There is thus considerable ground for supposing that the deficiency of females in the seven districts to which we have been referring is to no small extent due to the deaths among joing girls which are occasioned by forcing maternity upon them

while they are still immature

12 Excluding as before the Agencies Madias and the Nilgins, the districts other than these seven usually show a continuous Proportion of the sexes in the other districts increase during the last thirty years in the proportion of the female to the male population. There are, however, three exceptions North Arcot is one, and there the balance of the sexes is probably disturbed by the considerable emigration from the district which is taking place Salem and Combatore are the two others and in these the proportion of women has declined at the last two enumerations. One explanation of this may be that the 1876 famine told much more severely on males than females, and so raised the percentage of the latter abnormally in the census (that of 1881) which immediately followed it, and that the real proportion of the seves is now gradually being restored. This same state of things is not, it is true, apparent in Maduia, which was equally affected by the famine but a large amount of emigration to Ceylon takes place from this district and upsets all calculations as to the real ratio of females to males within it

The proportion of the sexes in the various castes presents no special points of interest, and the figures do not appear to be worth printing. In some provinces it has been noticed that the higher a caste is in the social scale, the smaller is the ratio of women to men in it, but this characteristic does not appear in our figures. The proportion of females to males is highest in the three dancing-girl castes of Dási, Sani and Bógam, the women in which are increased by recruits from other castes and the men of which often leave the community and call themselves by other names.

One of the castes in which women are fewest in proportion to males is the Malayálam-speaking division of the Bráhmans, in which there are only 823 females to every 1,000 of the other sex. This division consists mainly of the Nambudri and Embrantiri Bráhmans of Malabar, most of the "Pattar," or east coast, Bráhmans residing on the west coast having returned Tamil as their parent-tongue. The 1891 statistics give these two classes separately and show that in that year the proportion of females to males among them was also low, there being only 833 of the former to every 1,000 of the latter. These ratios are much lower than those in any of the other divisions of the Bráhmans except those who speak languages classed under "others," and who are perhaps largely foreigners who have come into the Presidency without bringing their women with them. It is not obvious why this should be so. It may possibly be due to the custom among the Nambúdris (which the Embrántiris imitate) which allows only the eldest son of each family to marry within the caste, the others contracting alliances with Náyar women

Under the system the progeny of mothers who had inherited a tendency towards' the production of male children would be more likely to reproduce itself, and so perpetuate the tendency than that of those whose children were females. For of the former families at least one individual would marry while of the latter it is possible that all would be compelled to remain single

#### CIVIL CONDITION

14. Particulars of the uvil condition of the people that is statistics of the number of them who are unmarried married and windowed, are given by ages religious districts and cities for the population as a whole in Imperial Table

or titles for the population as a whole in Imperial Table
VII while Imperial Table XIV gives details by slightly differing age-periods for
certain selected castes. Diagrams Nos. 8 and 26 illustrate certain of the principal
facts which these two tables bring to light.

facts which these two tables bring to light.

15 It should be explained that persons shown as "married" in the census returns are frequently merely betrothed in the irre-

they have not necessarily entered upon the conjugal relations which are implied by the ordinary use of the word. For sociological purposes it would no doubt have been more interesting to have collected statuture showing only consummated marriages but it would not be possible to obtain these

without underirably detailed enquiries into people a private affairs

in the returns also no doubt bears many shades of The term married The enumerators were told that, if a person returned himself or herself a married they were not to postion the validity of the marriage or be guided by any notion of their own as to what did or did not constitute a marriage but were to enter in the schedules without question or dispute the snawer which the person gave This rule was necessary not only in order to obviate friction between the enumerators and the enumerated, but also for the reason that, even if detailed enquiries into such matters could be conducted without wounding any ones susceptabilities at would very often be extremely difficult especially in the case of widows of the lower classes who have married a second time to draw a clear In between concubrage and the kind of marriage which is celebrated with no more ceremony than the gift of a new cloth to the woman and a pot or two of toddy to her relations. On the west coast again where such matters are often arranged with fewer formalities than elsewhere and where three classes of hushand -- those who merely the the tell and have nothing to do with the girl thereafter those who are married by the sambandkas or cloth-giving ceremony and those who are wedded by the full rates—are recognised the degrees of marriage are so various that the Superintend at of the 1891 Census of Trava core considered that in order to obtain really precise statistics it was necessary to divide the column provided in the schedule for the entry of civil condition into no less than seven teen different sub-columns

Dimensy-gris, again, are often married to an idol or a sword. In the Origin country also it is thought to be necessary to an immersed man to wed a window and if he wishes to do so he often first converts himself from a beckelor into a windower by marrying a sahida tree and then cutting it down. Similarly in some castes gris who cannot find a husband before they attain puberty marry an arrow a dagger or a tree to escape the reproach of having reached womanhood unwedded. In the south especially among Brilmans, there is a superstition that third marriages are unlocky and a man who has lost two wives will marry a plantain tree as his third so a to convert his next triumph of hope over experience into his fourth instead of his third wedding. Finally a man is sometimes even married to a corper. Among the Hart's and Vambdri Brilmans of the west coast the women need that the married before puberty but it is not thought seemly that an adult woman who dees unmarried abould be sout into the next world in that state It therefor a grown up grid happens to die unmarried a handsome sum is senetimes poid to phrelines a bridegroom for the corpe.

16 Divorced persons who had not married again were shown as widowed in the schedules A slight change in the instructions to Widowers and widows the enumerators has been the cluse of a curious increase in the number of widowers In some of our vernaculars the question "Are you married?" which the enumerators had to ask every person they censused, may also menn "Have you ever been married?" and as both widowers and married men would alike answer this latter question in the affirmative, a percentage of the former were included among the latter in 1891. On the present occasion it was accordingly directed that if the answer to this question was in the affirmative, the onumerator should go on to ask 'Where is jour wife?' ("Is your wife alive?" would be an all-omened way of putting it) and should enter the man as maired or vidowed in accordance with the answer received to this latter question. The result has been a striking increase in the number of widowers. The proportion of them is however, still lower than it was in any other province in 1891 and it seems probable that this point requires to be still further insisted upon on future occasions. There is no lisk of a similar error with widows, for a widow is distinguishable at sight from a married woman, having no tali, no too-rings and no lunkumam spot on her forehead Brahman widows further wear a distinctive white cloth and except in one or two sect- shave then heads

The three distinctive features of the leturns of civil condition in in Indian Province we the universality of muriage, the early The three distinctive features of the statistics age at which it takes place and the high proportion which the number of widows bears to the number of In England and Wales in 1891, 41 per cent of the males and 39 per widowers. cent of the females over fifteen years of ago were unmarried, while in Madias the corresponding figures no respectively only 25 and 5, in the same country not even one male or female in 10,000 under the age of 15 was married or widowed, while in this Presidency 1 per cent of the boys and 9 per cent of the girls under this ago had entered into the bonds of matrimony, in England and Wiles there were 231 widows to every 100 widowers, while here there we 506. Subsidiry table 10 shows at a glance that it is very exceptional for a man in this province above the age of 30 or for a woman above the age of 20 to remain unwedded, that the proportion of the married to the total population is highest among males at the early age of 30-35 and among the other sex at 20-25, and that at every ageperiod the proportion of widows is greatly in excess of that of widowers, there being as many as eight of the former to every one of the latter between the ages of 10 and 25

Subsiding tibles 11 12 and 13 exhibit the same set of facts in varying shapes and forms. They show, for example, that in every 10,000 unmarried males only 108 are of the age of 10 ind over, and in every 10,000 females only 62. Of 10,000 males of 40 and over only 265 are bachelors, and of 10,000 females of the same age only 109 are old maids, in every 10,000 married males 134 are under 15 and in the same number of married females 792 are of the same tender age, and in every 10,000 men of 40 and over only 1,336 are widowers, while in the same number of women of the same age as many as 6;282 are widows

18 The customs and beliefs which bring about this state of things are too well-known to require demonstration in detail. The universality of marriage is encouraged among the upper classes of Hindus by the belief that it will go hard with a man in the next world unless he has a son to light his funeral pyre, and the lower classes follow the fashion they set, partly because it is the fashion and partly because a wife is not the expensive luxury sho is in some countries—costing little to feed and less to house and clothe, and earning her own pin-money—and is also almost indispensable to the comfort of a man who belongs to a class which cannot live at the club or in a hotel and yet require their meals cooked and their houses kept in order

19 Early marriage is induced by the faith reposed by the Bráhmans in the couplets in the holy books which condemn to perdition the girl, and the near relations of the girl, who attains puberty while she is still unmarried, and by the sheep-like manner in which other

castes and even other religious communities follow the Brilimans lead. The difficulty of finding suitable brides and budgerooms owing to the multiplicity of the producted degrees of marriage belps to confirm the followers of the custom in their ways. This unlappy practice is nevertheless clearly opposed to the teaching of Manu who prescribes a form of marriage wrive which i wholl, unsuited to the marriage of mere children, permits consummation four days after the ceremony which pre-supposes an adult bride and morrover lays it down that the Brilliman youth hould not enter upon matrimony until be has tudged by Vela for 19 vers after his investiture with the secred thread. This latter corromon is ordained to take place in a boy's eighth year so that according to Manu be ought not to marry until he is 20. The custom thus permits in state of the fact that doubt attaches to its religious authority that it throws a heavy burdlen upon youths who ought to be free to make their start in life unlindered by domestic cures and that it puts a severe strain upon the physical strength of gul who have maternity thrust upon them while they are still immature children.

20 The preponderance of widow over widowers is due to the prohibition against the re-marriage of the former which Manu and the others inculated, and which is observed by the

Brahmans and the castes which age their unfortunate example. But the reproduction of such marriages is carried a step further than is warranted by any words of Manu for a girl who has merely been betrothed and who has never been a wife except in name is forbidden to marry again while the law-giver allowed such a one to take a second histoned, and confined his prohibition to those whose marriage had been consummated. Probably here again, the difficulty of getting suitable bridgeroom for their daughters leady arrent to favour the continuance of this custom more than they otherwise would. Such is the scarcity of eligible bachelors in certain circles that instead of the indegroom being expected, or old, to act the something upon his wife be now stands out for the payment of a sum sufficient to induce him to marry, and the scale of such juyment is graduated according to the eligibility of the bridgeroom, the BA commanding a higher price than the FA and the FA than the more Matricular.

21 But the different religious communities of the I residency take very varying alaries in producing these regretable results. Submitting and the statement of the I was a state of the I was a state of the I was a state of the I was a state of the I was a state of the I was a state of the I was a state of the I was a special or two lack, but yet in none of the three chairs toristics which we have seen to be the most strainty, predicting the III was a state of the I wa

Marriage is not so universal with them as with the Hindus for while among those last only 55 per cent. of all the males and 38 per cent of all the females were unmarried, the corresponding figures among the Muzalmans are 60 and 48 respectively among the Christians respectively among the Animet 54

and 46 respectively

Nor is marriage so early among, their roligious bodies as among the Hindus In every 10 000 Bindu boys under the age of 15 144 are married or widowed and in the same number of girls of the same age 948, while among the Muralmans the corresponding figures are 56 and 460 respectively among Christians respectively 49 and 260 and among Animists 191 and 333 respectively.

Finally wildows are commoner among the Hindus than among the followers on yother faith, numbering 10 per cent of the sex against 17 per cent in the case of Muselmans, 10 per cent in that of Christians and only 11 per cent among

the Animusts.

There is little doubt that were it not for the animple of the Hindus these other communities would be even less prominent in these three matters than they not it will be seen from Chapter VIII Casto below that the Musulmans here have taken to following many of the social customs of the Hindu and a recent instance of the effect which the example of these latter has upon them is afforded by the fact that although welcon-remarringo is in no any discountenanced by the

Koran the projudice among Musalmans against the practice was of late found to be so notably increasing that certain of the orthodox members of the faith thought it necessary to publish tracts pointing out that there was nothing in religion, law or morals which prohibited it. The Christians in this Presidency again are necessarily influenced by the example of those to whom their forefithers were wont to look for guidance and their neighbours still make obsistance and the fact that in some denominations the converts are allowed to return distinctions of caste probably helps to foster the continuance of this influence.

The changes in these three characteristics during the decade should cease to be the fishion and it is also desirable that matrimony should become less universal, (for no good can come of forcing the halt the maimed and the unlovely to transmit their defects to succeeding generations) and that child widows should no longer be condemned to a celibate life. The degree to which an improvement has taken place in recent years in the three unfortunate respects in which our civil condition statistics are so prominent is therefore a question of much interest.

The forces which retard improve already been referred to They are the precepts and example of the Brahmans, and the difficulty of procuring suitable bridegrooms in a society in which the probability strengthening, for in consequence of the manner in which many of the large castes are splitting up into an ever-increasing number of sub-divisions which will not intermately among one another, suitable brides tend to become daily raier, and moreover whenever a caste or a sub-division of a caste gets on in the world and wishes to improve its social position, one of its first steps is usually to call in Brahmans to officiate at its ceremonies and to imitate the Brahman customs of child-marriage and the prohibition of widow-marriage

Many instances in which such endogamous sub-divisions have recently arisen and in which castes have of recent years taken to adopting Brihman ways in such matters will be found in the caste glossiny at the end of Chipter VIII below. The influence of the Brahmans appears to be strongest in the Telugu country, where we have already seen that early marriage is most common, and weakest in It is mentioned in the glossary, under Brahman that the Tolugu and Only a Brithmans rie loss particular as to the classes of Súdias at whose ceremonies they will officiate than their Tumil fellow-castemen and that the Malabu Biáhmans hold themselves aloof from the other castes more than those of any of the other linguistic divisions. It is only natural that when the Bruhman officiates as a purchit at family ceremomes his bias should be towards leading the family customs to resemble, up to a certain limit, those of his own caste. His teaching is that of the song in the play,—"Of course you can never be like us, but be as like us as you are able to be,"—and the effect of it is clearly visible in the mailiage statistics, for whereas in the East Coast Division 1,764 of every 10,000 girls under fifteen are mairied and in the Deccan 1,239, the corresponding number in the South Division is only 445 and in Malabai only 322 Further detailed figures illustrating the same point will be found in subsidiary table 15

24. It is probably the case, though the point is not one which admits of definite proof, that the influence of the Bráhmans over the other castes is not what it was, and in any case, as will be seen immediately, Brahmans are themselves less addicted to child-marriage than they were even ten years ago. Their influence in favour of the practice is thus probably weaker than it used to be

There are, moreover, several strong forces which militate actively against the custom. Chief of these are perhaps the rise in the standard of comfort among, and the increased value put upon education by, what may be called the middle

<sup>\*</sup> Under "Vellåla" in the caste glossary attached to Chapter VIII will be found an instance of a sub-division of that caste which is actually dying out owing to the difficulty of getting brides for its sons

classes of the Presidency It must be obvious to the loss: thoughtful among them that to marry a boy to a child whe must establish a farmly which is unlikely to be able to maintain itself in comfort and must hamper the young husband in his education. The last decade again, has not been a prosperous one plague having checked trade and the proces of food having maintained a high level and it is probable that many parents have been less able than usual to face the heavy expanditure which their children a marriages onthe

25 The resultant of all these opposing forces is a satisfactory decline in all the impression of the impression of the impression of the impression of matrix of matrix of matrix of matrix of in all characters of matrix of the decline of the impression of the satisfactory table 14 gives the figures. Of the total population of 525 in 10 600 are unmarried against 5,390 in 1891 of 10 600 by a under 15 years old 0 863 are unmarried against 9 843 ten years ago and among the same number of girls of the same ago 9 114 against 3 996. Both these improvements occur in all the four man religions.

Among Hindas 1,947 women in 10 000° are widows against 1 957 ten years ago and among Christians 1 483 against 1 0 4. Among the followers of the Prophet however widows are more numerous in the ages between 15 and 40 than they were in 1891 and this may be an indication that the prejudice against the marriage of such women, referred to above so in the increase. Among the Animists widows are more numerous in all the age-periods except 10-15 but the reason for this is probably rather the fact that at the 1891 enumeration only the wildest hill tribes were included under this heading while at the present consus the term was given a more extended meaning than that the influence of Brithmanism has affected these people to any considerable extent.

The increase in the number of children under 15 who remain unmarried occurs, moreover in almost every district. Ganján, Cod lapah and Anantapur are the only three in which there has been a decline in the proportion of grifs of that age who are still single and a similar fell among the boys under 15 who are unmarried is only found in the same three districts and Rellary and Madrae.

Importal Table XIV (Civil condition by caste) was compiled in 1891 for all the castes in the Proadency while this year it only includes a fow selected castes, but it is interesting to note that of these latter the only four in which the number of girls under 15 who are numerical has declined during the decede are (to give them in the order of their addiction to child marriage) the Kälingis, Amwalas Devángus and Kápus all of which are castes which out Brilman the Brilmans in this matter. Among the Brilmans as a body the improvement has been very

Yamber iz 10,000 gbbs meder 15 who re Year Unmstreed, Martied, Widewel, 1801 7,187 2,744 119 1801 7,682 2,278 70 noticeable. The figures are given in the margin. Probably among this easter the offorts of the party which has of late years been working for reform in this and other social customs are gradually bearing fruit.

different castes take in the matter of child marriage. In tivil pendities in periods contrathe diagram four of the castes which are most prone to marry their girls before they are twelve years old will be seen to be the four which are referred to above namely the Kalingrs Kamsalas, Dévingas and Kapus. Among them come the Tolugu Brihmans and then follow two more Telugu cavies namely the Sales and Kountis. Even the Telugu field labourers, the Malas are greater unners in this respect than Tamil castes like the Chettis and Vell las, which are far above The Tamil and Malapilam custos are all at the bottom of them in the social scale the list the position of the Malayalam Brahmans being in particular noticeably low Among the Kalingis at the top of the scale more than a third of all the girls under twelve years old are either married or widows while among the Shamins and Eurasians at the bottom of it only some 35 in 10 000 come under those two categories. The diagram shows that the castes which are most prominent in marrying their grils as children are not necessarily those which most rigorously prohibst the marriage of their widows. The Telugu castes are however again more strict in this matter than those of the other linguistic divisions.

28 Diagram No. "6 and subspliary table 16 show what very diff rent positions

27 Subsidiary table 17 gives the proportion of wives to husbands in each Natural Division and in cities and aural areas by reli-Proportion of wives to husbands gions The statistics declare that in the Agencies there are more husbands than wives, but this is a most unlikely state of things and, as has already been stated, the enumeration there was probably incomplete of the figures are also probably affected by the fact already alluded to that a percentage of our widowers have apparently returned themselves as married men owing to the vagueness of the vornaculars Taking them as they stand, they show that in the East Coast South and West Coast Divisions there are respectively 105, 107 and 106 husbands to every 100 wives The explanation probably is that in these areas emigration (see subsidiary tables I and 4 to Chapter II—the emigrants to Mysore, Travancore and Coorg come mainly from the west coast) is very common and that among the emigrants the men far outnumber the women— It is not likely that as many as 5 7 and 6 per cent of the husbands in these divisions have two wives As a body the Musalmans show a higher proportion of wives to husbands than any other religious community but the figure in then case is brought up by the high percentage in the South Division, which is probably enhanced by the fact that the majority of the Musalmans there are Libbars, who are more polygamous than the other tribes and marry Hindu women freely. The lowest ratio of wives to husbands as found, among the Chaistians, the followers of the only religion which discourages polygamy

It has already been seen that in the cities women are scarcer than olsewhere, and wives will be found to be fewer in proportion to husbands in urban than in imal areas. The men go into the cities to work or to trade, leaving their wives behind them, and the figures are just what might have been expected.

SUBSIDIARY TABLE 1 - Unadjusted goveliers of 100,000 of each sex

ÁUB.	Tot L	Maun	Linnia	¥4X	TOTAL	MALER	PERSON	4.0	Tor t	. Maler	PRHAT
0	E,005	1,000	2,593	-	1,324	800	61.6	1	re 7	44	
1	6,215	2,410	2.700		1.123	7.0	336		7 .	j 5	
	4,065	وافية	1.770	40	1,044	1,140	4,404	1 :			
,	8,464	2,211	2.547	41	1,221	933	278		9 E		
4	4,430	3,065	2,614	43	1,330	778	601		D 83	171	
	6,211	3,060	3,121	48	771	517	264	( (	ոլ ապա	16	1 1
	6,064	3,013	2,073	44	743	400	363		D 24		2
7	4,644	2,081	2.034	44	3,000	3,390	2,794		3 14	l' 9	1 7
	1,000	2,003	2,254	46	810	277	\$45		6 10		1 11
	4,948	1,763	2,000	47	196	400	239		111		7
10	6,173	2,791	3,352	49	815	440-	365		8 14		
11	3,000	2,730	1,152	40	-	300	207				1 23
13	8,687	2,163	3,001	80	8,979	1,211	3.054		8 8		
13	4,134	1441	1,643	Si (	806	230	273	8	10		
14	4,011	2,481	1,100	10	T).5	379	236				77
15	4,467	2,300	2,160		878	906	173				1 4
18	2,231	1,500	1,046	84	P41	170	<b>M</b> 1		10		/ 4
. 7	3,743	1,740	1,007	- 44	9,963	1,210	2,844		1 2	1 2	i .
1.8	1,111	1,000	1,733		848	323 (	216		1 3	1	,
19	3,087	1,630	1,571	87	384	303	383	*			} *
20	8,837	1,048	3,663		431	233	150		9 6	, 1	
#1	2,477	1,824	PES		877	210	.180			(	•
23	3,331	1,878	1,173	•0	4.071	1,651	2,417	9	9		
23	1,111	1,527	<b>197</b>	61	236	120	126			1	
91	3,005	1,403	533	#2	379	180	190	100	* *	, ,	,
25	0,403	1,863	4,640	61	194 [86	130	94	101	: i		~
	2,061	1 478	645	64		107		201	!1	( '	
27	1,019	1,430	1,212	# 1	1,479	686	797	101 184		1 .	
20	1,347	1,103	972	66 67	200	73	<b>∞</b> [	102		- :	
30	7,230	1,219	578	98	141	67	20	10		( (	
81	1,640	1,714	1,210 433	80	186	70	74	101		) ,	
ü	2,101	1,113	988	70	1 117	311	916	100	1	. 1	
22	1,544	1,097	441	집	101	186	44	100		, ,	
34	2,547	1,101	743	72	186	184	- <del></del> - 1	110		1	
*	0,003	2.514	3,763	73	in	100	33	110	•	1 1	3
14	1 603	2,314	490	74	100	120	# 1			·	
37	1.333	747	(26)	73	115	28.	- 5	43 Tera	200,800	100.000	188,800
-11	1,444	141		,,,	710			1011	4	,	

SUMMODERNY Table 4 -- Apr distribution of 10 000 of each new

		190	01.	78	n.	19	<b>4</b> 1.
	Yet	Males	Famel-e	Malra.	Females.	Yak s,	Pessiva.
	1	2	3	•	•	•	7
0-1		964	227	240	278.	301	301
1 3		186	161	171	179	201	207
1-1		210	211 238	316	237 364 1	211 F	#
3-4 4-8		297	\$60	814	310	<b>2</b> 71	<b>7</b> 6
	TOTAL O- 5	1,830	1,940	1,413	1,864	1,947	2,904
a-3		1,434	1 480	1,391	1,344	1,380	1.256
10-11		1,100	1,140	1,004	eta	1,318	1,133
	Total 0-15	4,673	6,914	3,867	8,783	3,544	2,772
15-80		825	787	R24	783	671	798
30-25		71) 750	#13 #14	830 821	973	M AZ	97 873
23-30 20-33		116	##1	8721 8739	#65 (	#02 #03	827
44-40		100	940	660	616	<b>#</b> 1	400
	TOTAL 18-40	8,708	2,643	1,650	4,011	4,004	6,000
40-14		670	675	670	eui .	GLO .	600
45-80		876	zte	341	3%6	<b>33</b> 20	200
10-43		446	480 185	417	460	41d	471
<b>\$3-4</b> 0		199		177	197	166	185
	Teras 40 80	1,701	1,437	1,439	1,843	1,943	1,676
00 and 0	rrer	END	994	615	613	1~0	#01
	Tetal	18,500	10,000	18,000	18,860	30,000	38,000
	• •	84.6	54.6	246	260	819	ш

SUBSIDIARY	TABLI	3 -Age	distribution	of 10 000	of cach	sex by .	Religion
------------	-------	--------	--------------	-----------	---------	----------	----------

	Hivo	0	Maares	IAN	CHRIST	IAN	Anini	STIC
Aon	Males	Femal: 3	Males	Females	Males	Females	Malex	F. males
1	2	3	1	5	6	7	6	O.
0-1 1-2 2-3 3-4 1-5	293 155   278 110 294	297 158 267 122 298	316 201 306 315 321	310 197 298 113 310	295 190 202 325 317	296   194   298 331 315	217 123 250 287 312	271 134 280 325 319
FOTAL 0-5	1,330	1,362	1,462	1,428	1,429	1,434	1,219	1,359
5-10 10-15	1,12.5	1 799	1 511 +	1,117 1,209	1,517 1 356	1,156 1,230	1 5-12 1,271	1 526 1 125
Torvi 0-15	4,048	3,693	4,354	4,084	4,302	4,150	4,032	4,010
15-20 20-2 25-50 30-35 35-40	822   707   756 821   600	746   8 x   523   806 ,22	8 16 780 ( 735 ) 756   668	811 925 823 528 483	81J 67 <del>1</del> 748 736 678	828 919 825 802 522	821 762 532 910 656	925 1 009 863 1 000 573
TOTAL 15-40	3,706	3,843	3,665	3,900	3,599	3,826	4,014	4,370
10 45 1 >= 50 50 55 55-60	676 191 171 193	682 324 458 465	551 333 106 169	617 -53 436 135	(-0.2 350 422 199	601   328 321 163	815 269 406 94	633 287 333 86
7 OTAL 40-60	1,720	1,659	1,492	1,471	1,603	1,513	1,634	1,289
60 und over	528	605	180	<i>ī</i> -15	100	,11	320	อาเ
Total	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
Мези аде	216	21-0	232	23 7	23 7	23 7	236	227

Subsidiary Table 4 -Age distribution of 10,000 of each sex by Natural Divisions

	ACEN	C1	EART C	TPAO	Drec	ean .	Sot	TH	WEST	LOARE
40 A	Mulce	Females	Males	Ի շաղև դ.	Male-	Females	Males	Female <b>s</b>	Malen	Females
1	2	3	4	5	G	7	8	0	10	11
0- 5 5-10 10-15	1,197 1,539 1,249	1,346 1,532 1,074	1,318 1,445 1,357	1,356 1 393 1,151	1,1 f8 1,412 1 371	1,254 1,483 1,261	1,396 1,431 1 248	1 107 1,407 1,093	1 718 1,11 1 1 782	1 329 1,321 1,214
Тотал 0-15	3,985	3,952	4,120	3,903	3,931	3,998	4,070	3,907	4,143	3,887
15-20 20-40	814 3,293	892 3,511	817 2 829	754 3 057	705 2,932	004 3,080	826 2,8J5	737 3 070	964 3 010	964 3 178
FOTAL 15-40	4,107	4,406	3,646	3,811	3,637	3,684	3,661	3,818	4,004	4,142
10-60 60 and over	1,584 821	1,289 853	1,682 552	1,624 662	1 883 549	1,698 620	1,731 538	1,689 591	1 460 393	1 168 503
Total	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000

SUBSIDIARY TARIE 5 - Age distribution of 10 000 of each sex in office and rivel tracts.

	4 6	RUBAS 1	DANCES	Ortz	1
		Xales.	Frankler.	Males	Translan.
	1	1		4	5
<b>1</b> -		1,143	1,371	1,01	1,274
<b>3</b> —1		1,44	1412	1,230	1.29
1		1,200	1,143	1,100	1,031
	Ter 0-13	4,661	9,867	2,000	1,100
<b></b> #0		<b>821</b>	730	1433	900
i B		2,879	1,003	2,161	2,230
	Teral 14 40	6,693	3,845	4,119	4,133
1-44		1,701	1,434	1,700	1,718
f and etter		210	\$203	236	419
	Tor	10,000	10,000	10,000	10,000

of and even			210	í	<i>m</i>	298	- 414
	,	or	10,000	1:	10,000	10,000	10,000
SUMMOLAN T	ARLE G.—Graces pe	roportion of L	is source by	Acto	ral Director	u, Dutrista	end Clien
				~-	FE01125 TO	1,000 Maura	
K	D нео Пиолан	Crrs	190	. 1	1891	1001	1871
_	1		, 1	1	3	4	1
				'	•		•
Agreer (asjem	Lycica Dirison		- 1	876	res	100	
tgracy temperate	TA SE		- 1	AU .	uso ona	943	
quar man		Ter	-1	200	840	230	
	End Oast Derusia	141					031
Chapter Theoryptum			4	1,118	1,070 1,033	1,000 ( 100)	912
Gueles art			- 1	1,030 976	1,00g 977	1,0t (	1742 (1861)
X 0				220	#87	9-3	140
		1	-	1,431	1,019	1,000	944
uddinak.	Decree Decrees	•••		200	908	967	940
karnosi Bangenapalle	-		-	979 963	87-	PTS	413 \$23
Dellars	_		1	979	*11 *11	970	016 (PD
Preder American	_	=	-	M44	811	25	aπυ
		<b>T</b> 07 U	-	200	994	200	946
Xeeb so	Serie Petrace			104	1,001	1023	1,042
Chlantiques Acarth Acres			1 .	901 1.000	190	1,000	971
Reactle Levels	-		1 3	1,61	1,041	1.035	1,016
Cumlates				1.063	1,043	1,031	1,013
Yeark Arent T 100			l 1	1,022	1,000	1,076	302
Tricklaspel Tricklaspel Padablettes		~		1.064	1.000	1.071	1 041
Padaklatin			-1 :	104	1,007	1.116	1,081
Vaderts Types ell	-		-] 1	1,000	1,063	1,028	1,033
		Ter	-} 4	1,044	1,040	1,000	1,016
Sulptria	West Court Director.	•		230	777	726	U.S.
N W			- 1 - 3	1,000	1,018	1,014	90°:
Austik Canera		Ter		1,830	1,004	1,012	<b>111</b>
	Clare.	101	ļ	841	1,004	1 (98	1,011
Madra Madera	***		1 1	Lets	643	PRE	PF.
Trickhapoly			1 1	A43	1,036	1,947	1,072
Californi			, ,	Lest	1,041	1,061	1.003
Kamilabétan			1 1	981	1,025	1,023	1,001
Tanjero			1 1		1,000	1.084	1.05%
Consultations Action for the Party States			1 3	L,150	1,004	1,316	1,244
Carage and			1 3	,048 1,088	1,041	1,061	7,001
1		TOTAL	)	1,019	3,894	1,435	3,943
1	PARTITION FOR TH	a Pastortor		1,020	1,023	1,921	9731
					_=		

Subsidiary Table 7 - Number of females to 1,000 males in each district in each age-period

	1 7	- <u>-</u>	1						l		l	i	-  60 and	ı
Di-Tric T4	01	5 19	10 14	15-17	20-21	25-20	70 <b>~</b> 3‡	35-30	40-11	15 40	150-51	55-50	60 and	Total
1	2	, 3		5	6	7	8	в	10	11	12	13	11	16
anjim	1 0.6	1 011	กเร	1 072	1,319		1 310	1 032	1 263	898	1 187		:1,173	1 113
Agener Ganjam	1,033	973	509	1,086	118,	051	1,057	837	810	474	50,	, 001	1,123	170
ixagalenam	1 058	1,006	\$17	301	1 429	1,115	1 237	950	1,019	821	1 101	923	1 353	1 047
Agency Vizagaputam	1 103	957	509 i	1 695	1,347	, બઇન	960	839	711	760	55.)	610	1 012	1 965
udavari	1 077	() <sub>1</sub> ()	915	1413	, 117	1.009	1 128		1,0 1	795	1114	897	1 278	1 039
Agency Godavari	1 074	977	587	กรา	1 259	Ωga	1908	730	812	712	917	691	1 161	969
ista	1 048	1 001	800	922	1,191	912	002	753	981	723	1.0	087	1 038	976
ellore	1 064	1 005	893	859	1 173	591	1 10C	839	1 001	7.5	920	756	1 109	1189
addapah	1 061	1 018	852	511	1 212	669	1 023	750	95 F	715	919	713	11130	868
urnool	1013	1 002	وأمهم	814	1 316	1 037	1 1 050	764	944	711	915	707	1 10 3	979
ellary	101)	1 02 3	<b>'</b> 4(K)	h 5	1 157	1 007	1,017	780	0.50	7 :7	010	757	1,070	, 970
nantapur	1,076	1 024	205	, 510	, 1 103	977	81.03	739	, भार	670	555	699	1037	954
fadras	104	1 005	020	601	1,057	1,082	1 017	781	301	827	1 024	₽61	1 021	984
hingleput	1 076	100	12.50	274	1108	1 000	1,102	842	970	769	948	740	11 11	U84
orth \root	1 051	10_9	840	857	1 203	1,152	1,138	552	1 01 1	700	948	751	1 030	1 006
alem	1,051	1 024	925	14.1	1 25,	1 241	1,151	P3 t	1 015	886	1 061	885	1 167	1 031
Combitoro	1,012	1017	933	857	1,232	1,170	, 1418	013	1,0 ,0	0.10	1,107	903		1 033
filgiria	1 051	1,010	875	611	905	711	746	614	731	615	104	692	613	840
outh Arcot	1 059	1033	+1.1	80.1	1 218	1 173	1 145	673	102)	832	1 025	749	989	1 012
anjore	1 045	1 033	916	1071	1 350	1 277	1,222	40.3	1 169	100	1231	981	1 245	1,105
richinopoly	1,010	1 010	មរក	950	1 225	1 220	1 183	955	1 150	907	1 181	960	1,171	1,064
ladura	1 010	1,026	924	111	1 321	1,203	1,211	986	1 170	1 017	1 226	1 014	1 277	1 086
innevelly	1 028	1 002	957	5/4)	1 169	1 146	1,127	953	1 090	1 002	1 162	965	1,257	1 056
lalabar	1005	กรร	920	1 031	1 173	1,109	1,051	851	1.053	937	1 139	979	1,339	1 023
South Canara	1 020	996	952	1 043	1 270	1,170	1,159	1905	1 100	1151	1 191	999	1 299	1,069
MEAN FOR THE PRESIDENCE	1,051	1,008	902	944	1,248	1,120	1,121	892	1,034	874	1,061	876	1,175	1,028

Subsidiary Table 7-A -Number of females to 1,000 males at each age by Natural Divisions and Religions

		Acr	\c1		ì	F NST C	OAST			Drc	CAN			Sot	JTII		!	ll fst	Co vet	
ACE-PEBIOD	All r. ligions	Hindu	Musalman	Christian	All religions	IImdu	Varalman	Christian	All religions	Tindu	Musalman	Christian	All religions	Hindu	Musulman	Christian	All religions	Umda	Musalman	Christian
1	2	3	4	5	6	7	8	9	10	11	12	13	11	15	16	17	18	19	20	21
	1	1	}	1	1	1	ţ	1		}			1							
0-1	1,032	1 072	1,093	1115	1.069	1,072	1,072	1 075	1 0 19	1,050	1,046	1 065	1 029	1 029	1 022	1011	1,015	1 027	988	975
0-5 .	1 089	1 099	1 000	1 100	1 061	1 001	1 057	1,051	1 058	1 064	1 01 1	1 057	1,052	1051	1,017	1011	1 010	1 022	983	991
510	964	973	955	912	114	902	1 024	1,001	1 017	1,019	1 00ს	196	1 027	1,028	1 013	1,017	ესმ	987	949	1,005
10-15	832	822	800	708	876	876	893	882	891	807	811	897	917	915	963	947	028	938	893	983
15-20	1,080	1,029	950	893	052	954	801	905	<b>430</b>	832	807	852	931	916	1 205	10,4	1 031	1,047	988	1,011
20-40	1,033	1,034	858	275	1,111	1,118	1,039	1 059	1,018	1,017	1,031	1,021	1 133	1,124	1,315	1 181	1 077	1,091	1,047	1,028
40-60	788	808	826	~36	995	1,001	921	842	873	875	870	850	1 010	1,011	1,100	1 033	1,036	1,060	969	975
60 and over	1,057	1,084	1,729	1 182	1,236	1,252	1,046	864	1,092	1,110	984	002	1 147	1,1 13	1 2 19	1,142	1,317	1,366	1,191	1,120
TOTAL	968	971	918	927	1,031	1,034	988	964	969	971	951	858	1,044	1,039	1,146	1,068	1,030	1,046	989	1,008

# S MIDIARY TABLE 8-Astuel examps or deficiency of females by Autural Dictional and Districts.

ļ			Жожне оғ	Pro certs de	re= (+) r\	Deerte (-)
N TORA DIVING	о на Валияст.	•	10:1	1501	1 1	1 π
	1 -		1			
A)vec	y Do fees		i	ł ł		
Agrees y Gentlans Agrees y Goods and Agrees y Goods and	-	<u> </u>	= 8,942 = 18,900 = 8,870	- 10,316 - 20,343 - £418	- 13,781 - 20,745 13	!
		Tera	- 11,854	- \$1,304	- 54,803	ļ
Esst Co	est Du unes					l
Genjam Tampapataus Gédérari Klains Fellec	-		90,538 48,816 40,685 — 96,786 — 6,067	+ 00,037 + 22,969 38,923 - 21,122 - 8,180	+ 21,1-3 - 3,7-1 13,3-1 - 12,006 - 10,130	- 24,130 - 40,549 - 11,207 - 31,616 - 37,013
ľ		Tota	+ 144,837	79,341	11,128	- 178,861
Decas	Du spier					
Oublepth Kerned Bengungulie Bellery Stader Jame Free		-	- 20,766 - 8,173 - 166 - 14,818 - 116 - 10,666	- 20,448 - 10,451 - 846 - 17,875 - 20 - 16,631	- 19,902 - 9,191 - 212 - 11,023 - 61 - 11,016	- 33,600 - 20,848 - 1,278 - 23 64 - 23 64 - 21,607
		Tota	- 55,964	- 86.804	- 50,600	- 110,578
Septi	Directa,					
Hasira Champingar Kortis A cwd Raleus Cultu Induce Smoth Arrors Tradjurta Trigathington Hasiran Tamarrill	 	-	- 4,114 - 19,790 8,890 85,819 12,580 + 112,133 46,692 + 28,898 117,198 55,608	+ 141 - 8,733 - 8,851 + 36,215 + 41,439 +,943 96,031 46,641 27,223 + 103,908 - 86,141	+ 1,574 - 1,871 + 3,104 12,600 13,871 2,106 17,237 + 43,163 + 10,807 101,808 17,974	,200 = 13,783 = 21,078 13,091 13,291 = 31,297 45,793 21,110 12,547 42,191 20,27
1		Ter	463,619	+ 519,341	+ 361,776	147,948
Fee C	est Dirises.	l	1	1	1	
h igiris Kulainer South Cunara			- 0,803 + 20,500 + 27,601	- 12,513 22,617 R 277	- 10,01 16,487 15,013	- 4,Fd - 6,628 - 1,096
		Teta	+ 68,467	44,837	20,812	- 14,807
}	Grand	Total	845,874	446,338	228,545	- 154,508
·						-1

Nave.-The 1871 Agrees against Confirm, Vangapatam and Gibblers's Socials the Agreeses. Harded to there

2980



79037

Substitutive Table 9 -Proportion of series in selected castes

	NUMBER OF LEMATES FOR I 000 MATES												
t (sti on Raci	At all nets	0-1	5 12	12 1 .	15-20	20-40	10 and over						
1	-		+	, -	<del></del>	7	9						
Hendu and Immy to				}	į		ı İ						
Balija	1 007	1 079	1,0 0	797	543.2 <sup>- †</sup>	1,012	1013						
Brahman lamil	1,0.12	1,026	907	827	1,041	1 001	1 147						
Te lug u	1,030	44.8	KIJ .	886	धरा	170	1 207						
Malayalam	8.31	941	910	912	802	761	621						
Canan so	889	1,015	925	728	980	+190)	1 10.						
Onva	1,060	1 035	997	774	181	10,7	1.28						
Others	909	9 1	983	K33	1 030	995	1 01						
Total, Brahmuu	1 022	1013	957	826 [	991	164	110						
(b) ruman	1 100	1.050	958	១៛០	1 129	1 227	1.12						
Chetu	1,106	1 032	1051	942	024	1,176	1,22						
l) vangt	1,020	1 033	1.009	76.1	1903	1 030	1 15						
Holeva	1,272	1.00.1	1 071	135	1,246	1.750	1 15						
Kaikolan	1,013	1,04.6	1,038	38.1	807	1 086	1 11						
Kaburi	1 080	1 051	005	802	990	1 150	1,10						
Kammalan	1,025	1,035	1 016	810	926	1 078	1,00						
Kamsıla	1089	1,003	1,10	755	(417	1 084	1 12						
Kapu	1,009	1 00 1	शिष्ठ	785	840	1,050	1 02						
Kayarar	1 014	1,030	1,032	1900	920	1 100	1 02						
Komati	1 000	1,025	1 028	704	484	1 005	1 00						
Mála	1 021	1.008	952	797	1 015	1,181	94						
Paratyon	1,000	1,088	1,005	783	996	1 281	08						
Sale	989	ggp	05.	768	945	1 070	1,00						
Shannu	1 022	1 023	189	871	915	1 071	1 00						
Tivan	1 025	3 012	031	P 35	1,088	1 008	1 07						
Vellala	1 030	1 020	1,019	902	874	1 090	1,05						
Chiest on				1			! !						
Furasian	1 113	1 013	0.1	1,070	1 160	1 230	1 13						

Stbsidiany Table 10 -Distribution of 10,000 of each sex by age and civil condition

	,	MALFS	1		Frances	
Yer	l nmarried	Married	Wadowed	Unmarried	Married	W idowed
1	2	3	4	ь	6	7 -
0-5	1 346	}		1 360	5	
5-10	1,424	10	1	1 342	02	3
10-15	1,257	IJ	1	865	265	10
15-20	715	108	1 3	217	515	25
<u>₹0-25</u>	408	295	8	45	755	0.2
25-30	201	536	19	10	713	92
30-35	9.2	693	31	15	699	177
35-40	33	538	28	8	373	130
40-45 45-50	25	594	47,	9	382	284
40-60 50-55	10	J33	1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	4	156	161
55 60	11	101	1 , 50 7 /	5	157	319
60 and over	4 9	158	1, 23	2 7	43	117
io and over	) 9	J81 '	129	, 5	67	521
TOTAL	5,525	4,088	387	8,896	4,195	1,909

SOBRIDGER TABLE 11 - Distribution by sil condition and main agr-periods of 10 000 of each seg

	0 24	Jan-	His	area.	Wille	<b>44</b> FD	Promise of the c	TROUBLE	
Ase.	Hales	Temales	X1in.	Frenches.	Meles.	F	Unmerried	Married.	Widow ed.
1		•	4	i.	•	7	i • j		10
0-10 10-15 15-40 40 and	3,780 1,437 1,430	2,703 865 304 31	14 41 3,100 1,806	70 255 3,038 806	1 80 967	10 408 1,408	1,008 708 918 431	5,833 5,633 1,419	6,807 9 430 5,665 4,866
AT MOR	3,526	2,506	4,000	4,196	257	1,900	735	1,036	6,063

SUBSTITUTE TABLE 1 .- Distributes by more go-parcels of 10 000 of each cool condition

	7	Ares		Penter						
ART	Unmerried.	Married	Widowood	Unmarried.	Married	Widowed.				
1	3	3	4		•	7				
0-10 10-18 18-40 40 and ever	4,004 2,979 2,822 108	37 101 8,304 4,363	10 27 2,000 7,683	6,836 3,730 783 65	100 632 7,963 1,918	13 61 3,861 7,341				
Tet -	10,000	10,000	10,000	10,400	10,000	10,000				

Survine Table 13—Dutrobution by east condition of 10,000 of each main age-period for each way.

	-	-		-		ж	ilk.			Po	eachs.	
Crr	CHU COT HEL.					10-13.	18-40	40 and ever	n-1a.	10-LE.	16-40	40 and oter.
	1				<b> </b> _•_	]			•	7		
Damerred Married Widowel	ertel			0,970 48 1	2,570 210 8	3,008 1,650 213	316 4,826 1,336	9,710 237	7,800 6,833 85	700 1,917 1,913	100 8,600 6,313	
	Ter			18,600 18,600 18,600 19,600					38,600 16,000 16,600 10,60			

 10-15 15-10 IO and OI -01		•	8,037 9,676 9,690 3,908 3,711 208 210 3,806 3721 9740 0175 7329 01 1 1 1 2 1 1 1 1 1 1 1 1 1 1 1 1 1 1	10,000 10,000 10,000 10,000 10,000 10,000 10,000 10,000 10,000 10,000	0,915 9,660 0,77 3,873 3,683 271 2 0 3,535 63 63 341 113 5,881 6,117 1,318 8,371 4,218 1,319 1,270 1,947	10,000 10,000 10,000 10,000 10,000 10,000 10,000 10,000	1	9,068         9,894         p.897         4,380         1,164         242         242         4,281         4,110           30         104         101         5,404         5,701         8,702         8,522         3,973         1166           2         2         2         105         1,056         1,36         1,743         1,715	10,000 10,000 10,000 10,000 10,000 10,000 10,000 10,000 10,000	CHRISTIAN  0.054 9,905 9,905 4,193 7508 222 193 1,023 +7.7 9,942  33 93 96 5,624 0.010 8,001 8,701 3,891 1,071 54  9 2 6 183 1.2 1,171 1 101 1183 1.2' 1	10,000 10,000 10,000 10,000 10,000 10,000 10,000 10,000 10,000 10,000 10,000	
0-10	1901		9,950	10,000	9,948	10,000	<u> </u>	9,976	10,000	5 6 17 9 972 4 0 63 27	10,000	9,930
All ages	1001 1891		6,525   5390 4,088   4,266 387   344		5,483   5,355 4,120   1,204 337   351			5,986 5,817 3,725 3,046	' -	5,838 5 G	12	'
•				Total		Tora			Tort		1,000	101.

70

# Summinary Table 15.—Dutribution by cond-condition of 10 000 of each sex by Natural Districts.

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Tor _	8,837	4,866	===	8,817	11	9	8,663	113	14	2,100	6,513	319	100	£,007	1,341
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Genyem Vungupatum Gédevei Kastus K Bos	4,171 794 6,620 8,361 8,766	4,973 4,977 4,970 4,931 3,903	110 117	9,770 9,770 9,912 9,932 8,972	106 223 47 30 27		8,321 8,347 9,501 8,787 8,787	1,625 1,426 20 207 101	40 47 5 5	2,116 2,339 3,543 3,076 5,127		-	110 110	8,747 8,780 5,698 6,723 6,397	1,123 1,002 1,123 1,106 1,108
Tot	5,296	4,483	##	183,8	100	ī	0, <b>22</b> I	Tet	=	2,000	6,579	801	1≈	LOU	1,136
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Tor	5,943	6,636	683	1,250	13	3	8,706	***	10	(MI	5,486	200	5 PE	Y 479	1,978
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ilerris slube sta Cussira	8,441 2,943 7,413	1.5°4 2, 14	17	6,917 6,910 .917	1 24	1 1 2	9,97,1 9,910 9,0	123 144	11	4,331 4,327 4,236	1,000 1,207 1,440	311 311 37	12 to	R, 120 R, 101 R, 101	014 071   1/1,1
Tor	1.020	3,736	243	8,840	10	1	MII	79	•	<b>433</b> 1	IJH	*	330	8,837	1.143
Unmert	8,895	4,000	367	0,250	8	1	9,578	318	8	2,966	5,550	-13	288	8,306	1.306

Substitiant Tame 15 — Distribution by civil condition of 10,000 of each sex for Natural Divisions and Districts—cont

				(	1/11 C	 	110 \ 0	10,000	о Гги	VI EN					-
Natural Division and	١t	mll nge	,	(	)-10			10-15			-10	_	40	and o	ver
District	Unmarrie d	Маген ф	Widowed	Lamarra d	Varru d	Nadowed	Lnmarred	Narrud	Midowed	Unmarried	Varrici	Widowed	Unmarrie d	Varred	Midowed
1	2	3	4	5	8	7	8	to	10	1	12	13	14	15	16
Agency Division				,							1	1			
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Forst	4,269	4 488	1 243	9,827	163	10	8,533	1,404	63	1,131	8,050	819	158	4,529	5,313
East Cerst Division		i							1						
Ganjain Vizagapatum Godavari Kistna Nellori	3 010 2 952 3 172 3 627 3,642	4 916 4 297 4 439	1 950 2 072 2 241 1 935 2,274	9 91 4 8 623 9 615 9 701 9 760	1 060 1,335 372 291 222	12 13 8	4 113 3 922 5 795 + 196 7 277	5,797 1 009 3 072	226 281 193 132 121	320 285 306	S 257 S 14 6 1 7 024 S 200 1 7 S55	1 508 1 798 1 395	63 70	3 012 3 530 3 022 3 059 3 300	6 407 6 915 6 271
Тота	3 345	4,560	2,069	9,310	670	20	5,437	4 371	102	376	ˈ 8,111	1,513	70	3,438	6,492
De con Diri ion				-		1		 							
Cuddapah Kurnool Banganapall Bullara Sandur Anantapur	3 513 3 616 3 165 3 567 3 736 3 505	3,853 4 0×2 3 ×99 4 215 3 970 3 975	2 604 2 209 2 636 1 858 2 2 4 2 217	9 751 9 703 9 785 9 553 9 5 57 9 5 55		10 13 13 20	7 030	3 105 2 544 3 676	127 135 126 125 163 114	407 191 614 657	7 931 7 150 7 021 7 574	2 023 1 455 1 850	102 278 430	2 010 1 033 2 775 3,305 2 519 2 053	0 560 7 123 6 414 7 021
Тотч	3,691	4,023	2,286	9 677	310	13	6,620	3,254	126	471	7,733	1,786	141	2,931	6,928
South Deri ion  Madras Chingli put North Arcot Salem Coimbaton South Arcot Tanjore Trichinopoly Pudukkottui Madura Tinnevelly	3 758 4 237 1 050 4 260 1 253 4 172 3,744 3 897 4 025 1 102 1,074	\$ 124 3 993 4 039 4 079 \$ 145 \$ 130 \$ 122 \$ 107	1 639 1 921 1 702 1 608 1 683 2 111 1 967 1 853 1,791	9 875 9 874 + 027 9 034 0 802 0,035 0 041 0 033	78	5 1 2 3 2 2 3 3	8 314 9 073 \$ 120 5 088 \$ 174 \$ 651 \$ 003 [+010	1 418 1 374 476 959	30 55 33 21 28 31 23 15 21	763 636 775 954 902 741 805 1 234 1 064	8,217 8 031 3 159 7,951 8 070 7 905 9 012 7 889 7 909	1,334 1 066 1 062 1 025 1 294 1,153 877	89 85 71 65 80 40 59 67 55	3 716 3 980	5 916 6 397 6 041 5 858 5 946 6 599 6 225 5,053 5 937
Тотм	4,081	4,102	1,817	9,914	83	3	8,593	1,377	30	883	8,011	1,106	68	3,831	6,101
West Coast Dirision Allgiris Malalair South Canara	4,169 4 557 3 90°	3 710	1 727	Pull B	263	5	9 022	ยะเด	42 01		7 047	1 286	541	4 189 3,300 3,310	8 159
Torke	4,369	3,841	1,79	9,925	69	- 6	8,652	1,292	56	1,427	7,261	1,312	400	3,321	6,279
Grand Total	3,899	4,195	1,90	9,740	251	9	7,590	2,325	85	7 90	7,927	1283	109	3,609	6,282

TABLE 16 -Chest to oblice by age for selected conten

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3

SUBSIDIARY TABLE 17 - Proportion of wives to husbands for Religions and Natural Divisions

1	NUMBER OF MARRIED FEMALES PER 1,000 MARRIED MALES					
NATURAL DIVISIONS	All Religions	Hindu	Musalman	Christian ,	Cities	Rural areas
1	2	8	1	5 -	<b>b</b>	7 -
Agency	ნმი	por	900	ባቱ ነ		196
Last Coast	1 055	1,057	1,025	1,002		1 055
<sup>1</sup> Deccan	1,015	1 015	1 016	1 010	979	1,016
South	1,068	1 062	1,216	1,065	1 021	1,071
West Coast	1 (159	1,0*9	1,064	1 035	012	1 061
1	•			ļ		
Presidence	1,050	1 054	1,100	1,045	1,014	1 057
	_ 1_			1		1

#### UHAPTER V

#### EDUCATION

The statistics of education by districts and crises are contained in Parts I and

The Personal Table VIII Provincial
Table IX gives similar information by taluks. Imperial
Table IX shows the hierary of certain selected castes. This more important of the
facts to be gathered from these figures will be found exhibited in proportional forms
in diagrams Nos. 9 to 15 and in the submidiary tables at the end of this chapter. A
map at the beginning of this volume also illustrates the relative literacy of the
various districts.

In considering all these statistics it must be remembered that in consumphraseology hiterate does not mean "versed in literature and someone, as Webster defines it, but morely not illiterate for it includes anybody who is able to read and write

2 To put the schent facts briefly the census shows that those who can boast of oren this limited amount of learning number only 63 in overy 1 000 the total population,—only 119 in every 1 000 the total population,—only 119 in every 1 000 females (if 1 000 males of the Hindu, Muselman and Christian religions 116 141 and 129 respectively are in other way nearly 91 per cent. of the total population and of 1 000 females, respectively 7 9 and 91 Potting it another way nearly 91 per cent. of the total population and of the Hindus, 93 per cent. of the Muselmans and 86 per cent of the Christians are totally unedacated. It is not cheerful reading

It will be convenient to consider the various aspects of the subject in the following order —

- (a) Statistics for the population as a whole-
  - (1) by sexes and ages,
  - (ii) by districts
- (1) Those for each religion-
  - (1) by sexes and ages
  - (ii) by districts
- (c) Figures for castes by sexes
- (d) Education in English and the various vernaculars and
- (e) The results of a comparison of the figures with those of 1891
- 3 Imperial Table VIII gives the figures by the four age-periods 0-10 10-15 15-20 and "0 and over the first three of which correspond generally to the stages of primary secondary and higher education. The statistics for the population a a whole are reduced to proportional forms in subsidiary table 1 and the chief points in them have already been noticed above

This table and diagram No 10 show very virially the great di party which contrib between the namber of the educated in the two exces. For every 1000 literate males in the Presidency there are only 80 literate founder. The reason is to be found in the low position assigned to women by the Hindu and Muselman religions. Manu considered that the whole daty of woman consistent in reversace to ber hisband, attention to ber household duties and the maintenance of the secretary. For the contemplate the admission of women into Paraduse at all. But though female education is backward as yet, it seem to possess more vitality than the instruction of males, for it is obvious that if education is really progressing, the percentage of those between the ages of 15 and 20 who can read and write must, other things being equal be higher than the corresponding propertion among

those who are older than this, and the statistics show that among women this in fact occurs, while among men the opposite is the case. It will be found later on that the statistics of the education of Christians and of instruction in English,—the other two directions in which progress is taking place, exhibit the same characteristic.

It may be stated here in parenthesis that though column 22 of subsidiary table 1 appears to allege that in the age-period 10-15 girls are more literate than boys, this, of course is not the case. The reason why there are only 982 illiterate girls to every 1 000 illiterate boys in that period is that Hindu and Musalman pirents avoid returning their daughters as being between 10 and 15, which is the marriageable time of life and consequently in those religions the girls of this age are much less numerous than the boys

The literacy of each district is given in subsidiary table 5, and more graphically in diagram. No 9 and the map Excepting Madras City, which naturally attracts educated folk from all parts of the Presidency and further contains many more Europeans and Eurasians than other districts, and excluding also, for somewhat similar reasons, the Nilgiri Hills, the best educated districts are the three rich ones of Tanjore, Malabar and Tinnevelly Next, but after a considerable interval, come Chingleput, Madura and South Arcot. At the other end of the scale are Salem, Vizagapatam and the three agencies, the last of which are mainly peopled by primitive forest tribes among whom education has naturally made little progress. In 1891 the same eight districts were similarly at the top of the list, though the order of precedence among them was slightly different, and Salem, Vizagapatam and the three agencies were again at the bottom of it.

The relative literacy of the Natural Divisions depends largely upon the exceptional cases included within them, the districts of each Division being by no means uniformly educated. The West Coast comes first, although it includes South Canara, which is in no way prominently literate, and the South Division follows next, although it comprises Salem. Then, though after a long gap, comes the East Coast, while the Deccan, and, after another long interval, the Agency Division bring up the rear

The relative literacy of the various districts is greatly influenced by the extent to which the women in each are literate. Female education is so rare that very small numbers of girls who can read and write affect the percentages considerably. If literacy among males is taken by itself, Madras still heads the list, but Tanjore comes next instead of the Nilgiris (which drops to the fifth place) and Tinnevelly comes third instead of Malabar. The order of the districts at the bottom of the scale is not, however, affected

The relative rank of each district in male and female education is given in subsidiary table 5-A. This shows that after Madras and the Nilgiris female education is most advanced in Malabai and Tinnevelly, that Bellary and Ganjám do less for the education of their girls than any other districts, and that the attention paid to the instruction of their daughters by Tanjore, Madura, and South Arcot is disproportionately small in comparison to that given to the education of their sons

Madras City thus takes the first place among the districts both in male and female literacy, but the ordinary district is laigely rural while Madras is wholly urban, and it thus obtains an unfair advantage in the comparison. A juster idea of its real position can be formed by placing it alongside other large towns. This we are enabled to do this year, as figures have been separately compiled for each of the ten towns which have a population of over 50,000,—see Part II of Imperial Table VIII Madras does not come well out of the ordeal. It still holds the first place in female literacy (apparently owing to the large number of Europeans and Eurasians within its borders), but in male literacy it is inferior to three towns in Tanjore district, namely, Tanjore, Kumbakónam, and Negapatam, and even to Trichinopoly. Even taking both sexes together, and so giving it all the advantages of its pre-eminence in female literacy, it is only third on the list, being defeated by both Tanjore and

Kumbakónam The relative rank of each of the large towns in the hierney of each sex is given in the margin. Salem and Bellary have

Uktara	Renk to let urney of			
Tampere Kumbaledana Ferapetana Trichmespoly Madena Hadtun Constitute Constitute Constitute Constitute	Malra 1 2 3 4 4 5 6 7 5	Females 7 9 5 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1		
Onlon Sainta Hallary	10 11	ь п		

already been seen to be low down in the scale of districts and their capital towns are content to bring up the rear among cities. It is curious to find Calicut so low among the cause though Malabar was so high Apparently education is widely among the districts diffused in Malabar and not so much confined to the large towns. In Trichinopoly somewhat the opposite is the case Cahout has reason, however to congratulate itself on the literacy of its daughters but Kumbakonam and Negapatam have been neglecting them

and paying all their attention to their sons

The manner in which the proportion of the males of the Presidency between the ages of 15 and 20 who are literate falls below the corresponding percentage among those aged '0 and over has already been referred to This condition of things does not, however exist in all the districts. Subsidiary table 5 shows that in Madras City in the Decean Division, and in all the districts in the East Coast Division except Ganyam there are proportionately more literate persons among the males who are between 15 and 20 years of are than among those who are older than this. The same thing occurs among the males of all the cities except Negapatam Salem and Combatore The inference is that in all these places more has been done recently for male education than was effected in former years. Among females this same characteristic is to be found in the statistics of every district and every city

Literacy in the main religious by

5 The figures for the various religions may next be examined. Subsidiary tables 2 3 and 4 give statistics for Hindus Musalmans and Christians respectively Particulars for the other religions are not shown soparately as the Animists are

practically all of them illiterate -only one in 212 of the men among them and only one in 10 191 of their women being able to read and write - and as the numbers following the other faiths are in all cases so small that percentages are misleading

How long a lead the Christians hold from the followers of all other beliefs in education, and especially in female education, has already been seen. Diagram Yo 10 illustrates this pre-eminence very formbly. In every age-period and in both sexts they easily surpass all others. Of the total population 27 are Ohrattans, but of the total literate population 61 per cent. and of the female literate population 25 per cent. are followers of that religion. Among Ohristians there are 805 literate girls between the ages of 0 and 10 to every 1 000 hterate boys of the same age while for the population as a whole the figure is only 227. Of the three main religiou bodies the Christians are the only community in which the percentage of those between the ages of 15 and 90 who can read and write is higher than the corresponding proportion among those who are 20 and over

This predominance is not merely due to the inclusion of Europeans and buramans among the Christians. Subsidiary table 7 referred to later shows that even if these two races are excluded the remainder the lative Christians still main tain a long lead. It will be seen below moreover that they are the only religious community in which any progress worth mentioning has taken place during the decade. The literacy of the Native Christian is yearly enhancing the position which he hold among the people and when the facts just mentioned are con-sidered in connection with the striking increase since 1891 in the Christian population (see Chapter III Religion above) they have an importance upon which it is not necessary to dilate

Next to the Christians, as in 1891 come the Musalmans. Both their men and their women are more literate, in the census meaning of the term than those of the Hindus, but there is little to choose between the literacy of the women of the two religions, and in higher education the Musalmans are well known to rank below They are also behind them in the race in the two lowest age-periods the Hindus

among males (see diagram No 10) This is probably due to their custom of sending their boys to Korin schools, where they spend more of their time in repeating passages of holy writ by heart than in learning to read and write. Later in life, however, they make up the ground they have lost, and in the ages above 15 they pass the Hindus. This successful spurt is no doubt partly owing to the fact that they are largely a trading class and thus often pick up enough learning to enable them to manage their affairs after they have left school. Also, perhaps, they are for similar reasons compelled to remember what they have been taught, while the more agricultural Hindu finds less constant use for his little stock of learning and so forgets it the more easily

Of the three main creeds, the Hindu religion comes last, and this although a large number of persons belonging to almost totally ignorant hill tribes, who in 1891 were included among its members, have at the present consus been classed as Animists and so have lightened its load of illiteracy. That the Hindus occupy this unenviable position is doubtless largely due to the influence still swayed by the traditions against learning among the masses which Manu and the others set on foot. The point is referred to again below in discussing education by caste

6 If, however, the literacy of the followers of each religion in each district is examined, the Christians are not always found to take the first place, nor the Hindus the last. Diagram No. 11 gives the particulars graphically. It will be seen that Christians are less literate than Musalmans in North Arcot and Trichnopoly, than Hindus in Kistna, and than either in South Arcot. The matter is deserving of the notice of the missionaries in those districts. The Hindus, again, are more literate than the Musalmans in Kistna, Kurnool, Madras and Malabar

The diagram shows that, as was to be expected, the Christians of Madras and the Nilgiris are the best educated Bellary, Anantapur, Ganjám and Vizagapatam are also prominent in it, but in these districts the Christians (compare diagram No 4) are very few in number. Of the districts in which they aggregate 50,000 and over (see diagram No 4) Malabar, where they are nearly all Roman Catholics (see diagram No 34) is easily first, and it is followed by Tinnevelly, where they belong to the Roman Catholic and Anglican denominations in about equal proportions. The least educated Christians are those in Nellore, who are nearly all Baptists, and those in Kistna, who are mainly Baptists and American Lutherans.

Diagram No 11 shows that the Musalmans of the Nilgilis are the most literate in the Presidency, but the number of them found there is again very small (diagram No 4) Of the districts which contain 100,000 Musalmans and upwards, North Arcot, Tinnevelly, Tanjore and Madura (in this order) contain the best educated members of the faith, and this is doubtless because in all of these the Labbai traders,—a literate community, (see diagram No 13),—are numerous. At the bottom of the scale come Malabar, where nearly all the Musalmans are Mappillas, Kistna and Kurnool. The Kurnool Muhammadan has always had an unenviable reputation for backwardness.

The relative rank of the different districts in the literacy of the Hindus in them follows generally then rank in total literacy, as Hindus predominate so largely in the population. Madras comes first, but Malabar beats Tanjore for second place Salem and Vizagapatam bring up the rear again.

7 To turn to the different degrees of literacy among the various castes, tribes and races. The actual figures will be found in Imperial Table IX. Subsidiary table 7 gives them in proportional forms and diagram No 13 further arranges the proportional figures for each caste in order of their magnitude. In Table IX, as in Imperial Table XIV (Civil condition by selected castes) referred to in the last chapter, and in Table XVI (Occupation in selected castes) dealt with in Chapter IX below, only certain selected castes are exhibited, and particulars for these were only compiled in certain districts. Eurasians and all castes which numbered over 100,000 persons in 1891 were chosen and figures were collected for each of these in those districts in which each was most strongly represented in that year

Of all the communities so selected, the Euranana figures for whom were complet in the three districts of Fadras, Changleput and Malabar where the grout majority of them are to be found, are by far the best educated even though, as in explained in Chapter VIII (Caste) there is reason to suppose that some at least of those included under this head are really Native Christians with no white blood in They so dwarf the other castes and races selected that they could not be conveniently included in diagram No 13 In every 1 000 of them 719—m 1 000 males 100 and in 1 000 females 710—can read and write.

After the Euranana, the Brahmana are the most prominent community but the Oriya Brahman (whose divergence in ways and occupation from other divisions of the caste is referred to below in Chapters VIII Caste, and IX Occupation,) is beaten by the Komatt, the Nayar and the Chetti. Among Brilimans as a boly 508 in every 1 000 can read and write. Of their various divisions, the Malayalam Bruhmans, with 44 literates per 1 000 head the lat, their position being due to the supernor education of their women. They are followed in order by the Tamil and Telugu Britmans the other Britmans (who are mainly Konkani-speaking members of the caste in South Canara) the Canarase division and the Crivi division Of these last only lol in 1 000 can reed and write.

That the Brilimans should be more literate than the rost of the community is only to be expected. For generations the caste kept all knowledge in its own hands, wrote Shistras which declared that an educated Sadra should be avoided like the plague, and, what is more, persuaded the Súdra to accept the restrictions

which those Shistras put upon him.

But though the Brithman generally speaking still maintains much the same attitude the Yudra now sees things in a different light, and the former's pro-omi-mence in literacy is falling from him. The daughters of the Native Christians and the Navars are already better educated than those of any of the groups of Brah mans except the Malayslam division and, even taking both sexes together the Komatis and the Nayars are very close behind the Canarese and other Brilingans The positions of the various castes in diagram No 13 form, indeed, an interesting illustration of the manuer in which the anex at order of things is changing Brihmans of old condoned a certain degree of education in the military and trading castis and it is not a revolutionary symptom that the Nayars, the Komatis and tl Chettis should be high up in the h t. But close after those come the Native Christians, who are mainly recruited from the lowest of the service castes the Kammillas and Kamenias, artisans who were formerly a signed a quite inferior position in the community the Tiyans and Shinnins who follow the despated calling of toddr drawing and the Vanyane or oil pressers for whom Manu always reserved a supply of his most disdamful opithets. The castes which the Brilhmans used to treat with some port of consideration -the cultivating I ellilas and Kupus, and the hephord Idagrans and Gollas - are far below these others in the h t. At the bottom however as of old, come the earth workers (Uppara and Odda) the leather workers (Middiga and Chakkilivan) the agricultural serf (Cheruman and Holeya) and the hill and forest tribes (Khond and Savaru)

Anoth + point which diagram to 13 brings out prominently is the superiority in education of the Malayillam to the corresponding Tumil castes, and of the Tamils to the corresponding Telugus. It has already been seen that the Malayalam Brihman 1 more literate than his Tamil brother and the Tamil Brihman than the Telugu Similarly the chief cultivating caste of the Malabar con t the Mayars are coven times a literate as the Vollillas, the corresponding community in the Tamil country and these latter are nearly twice as well educated as the main cultivating caste of the T luga dutricts, -the h ipus or It ldi The Malavillam toddy-drawer the Tiron i more literat than the Sharun, the corresponding casto among the Tamily and the Shinan than the Idiga the toddy-drawer of the Telugu country The Kayarai of the Tamil district 1 better shieuted than the Balija of the Telugu country though both are the same cast under different names the Kammala th Tamil artism: a superior to the corresponding Telugra casts of Kamsala, the Tamil wears; (Kaikklan) to the Telugra weaver (Deringa and Solio) and oren the Tamil field labourer the Paranyan, to in Telugra compact the Mâla. The diagram includes very few Canarese castes, or it could be shown in the same way that these

are educationally superior to the Telugus.

In examining in detail the figures for those castes in diagram No 13 and subsiding table 7, it is best, as before, to consider the statistics for each sex separately Taking the males in st, we find that the only communities in which half of the sex can read and write are the Eurasians and the Brahmans, and even from the latter the Oriva and 'other' Brahmans must be excluded Of the 57 castes selected, there mo twelve at the bottom of diagram No 13 in which not even one per cent of the maleare literate and among the Holeyas only six of them out of 51,365 can read and write The Eurasian, who headed the list when both sexes were included, gives place to the Tamil Brahman the Malayalam Brahman to his Tamil and Telugu fellow caste-men, and the Native Christian to the Labbar

If the females are taken by themselves, the pre-ommence of the Eurasians is, however, very marked, there being only 290 women in 1,000 among them who are illiterate igainst 788 among the Mulayillam Brahmans, who come next in femile education After these two follow the Nayars, the Native Christians, the rest of the Brahmans the Tiyans of the west coast and the Karkólans, the women among whom are often daming-guls and so get some sort of an education as part of them stock-m-trade

8 The statistics of knowledge of English may next be considered tional abstracts of them are given in subsidiary table 1 Literacy in English for the total population, in tables 2 to 4 for the three main religions in table 6 for each district and Natural Division, and in table 7 for each of the selected castes, tribes and races Diagram No 9 also shows the proportion to the total population in each district borne by those who are literate

Interacy of any kind is small enough in amount, as has been seen, but literacy in English is microscopic. Of every 1 000 of the population only five can read and write the language, of every 1,000 males nine, and of every 1,000 females no Christians naturally know more English than the followers of other religions, as the Europeans and Eurasians included among them raise the percentage Native Christians however, take a high place even by themselves defeating all the castes shown in subsidiary table 7 except certain of the divisions of the Brahmans Hindus are slightly more literate than Musalmans in the language It has already been said that the Musalmans do not shine in higher education

Figures by age-periods and districts are given in subsidiary table 6. As has already been observed they show that English education is progressing, the proportion of those between the ages of 15 and 20 who know the language being always higher than the corresponding percentage among those who are older than this, except in the special case of the Nilgins

Of the Natural Divisions, the South knows most English, then the West, and then the East Coast The Decean and the Agency Divisions, as usual, Coast, and then the East Coast Diagram No 9 gives the number in every 10,000 in each district who can read and write English, but the actual numbers are so small that these proportional figures are largely affected by the presence of a few Europeans and Eurasians in a district, and there is not much to be learnt by arranging the districts in the

order of their superiority in this respect

Of the 57 castos in subsidiary table 7 there are only six in which as many as 10 per cent of the literate of both sexes are literate in English Taking the sexes separately, as before, Eurasian males are naturally a long way in front of all others, 98 per cent of those of them who are literate being able to read and write English Next come the Tamil and 'other' Brahmans, the Native Christians and the Telugu Brahmans Of the literate Malayalam Brahman under only three per cent know English, and even these few are 'Pattar' Brahmans from the east coast and not the Nambudaris These latter are entirely innocent of all requaintance with the language Among Oriya Brahman males only one in every hundred of the literate is literate in The trading castes seem to be as disinclined as ever to learn the language, only one Kómati, and not even one Chetti, in every 100 who are literate being able to read and write it. As to the females, it will be seen that, excluding the Eurasians, there are only two castes, Native Christians and Brahmans, in which even one woman in 1,000 of the caste population knows the language, eight of the former and one of the latter in that number being literate in it

9 For the first time in the history of Madras censuses particulars were collected this year of the vernaculars which the literate population Litteracy in the various vermeshire. can read and write Statistics were only compiled for Subsidiary table 1 and diagram No 12 give proportional the man languages figures for the total population, subsidiary tables 9-4 for the three main religious. and subsidiary table 7 for each of the selected castes

A comparison of diagram No 12 with diagram No 14 which gives the percent age of the population who speak each of the principal languages, throws an interesting light upon the question, already alluded to above of the relative literacy of those

who speak Malayalam Tamil, Canarese and Telugu In the maron are given figures showing the number in every 1 000 persons of ar principal languages who

10 -00	megnine of	on against moning the number
		either sex who speak the fou
	Males Francisco	are hterate in those languages
Tamal Teluga	100	both sexes are taken together
Malayalum	100 20	people are more literate than
Camareec	104 6	
		is Tumil, the Tamils than the (

It will be seen that, if r the Malayalam speaking those whose home speech Canarose and the Canarose than the Telugus The same order holds good if the figures for females alone are

taken and when this is done the Malayslam castes far surpass all the others in the literacy of males alone the Malayalam castes are beaten by the Tamila, and they are likely to continue to take this second place as long as they keep the Cheru mans, their agricultural sorfs, in their present state of ignorance and as long as the Mappillas fight shy of the schools as much as they do at present. The literacy of the Canarese castes is, however exaggers ed by a circumstance which requires to be taken into account. Very many of the people in South. Canara (see Imperial Table X) speak Tulu and Konkani Neither of these languages have an alphabet of their own and they are written in the Canarese character. Consequently and also because Canarese is the official language of South Canara, many of the Tulu and Konkani-speaking castes learn to read and write Canarese in preference to their mother tongues. The statistics do not, however show exactly how many of them do so, and it is not possible to accurately correct the figures to eliminate this disturbing factor. If all the people who speak both these languages are included in making the calculation in the margin above. Canarese comes below Telugu in the case of both sexes, but it is not fair to include as many as this.

Looked at in another light, a comparison of diagrams Nos. 19 and 14 shows that it does not follow that, because one language is more commonly spoken than another therefore those who are literate in the former are more numerous than those who know the latter No doubt more persons speak Tamil, Telugu and Malavalam than any other vernaculars and more peopl are literate in these three than in any others, but whereas about the same number of people speak Tamil as speak Telugu the number of males who can read and write Tamil is more than twice the number of these who have an equal knowledge of Telugu Similar disparities occur between the numbers who speak and the numbers who are literate in the other languages

For the rest, these statistics of vernaculars known by the people do not teach much that was not known before and it is doubtful whether it will be worth while to collect them again. If any figures of the kind are compiled at future censuses languages which have not been shown this year should be selected instead of merely compiling another set of figures for the same ones Statustics of literacy in Orivia and Hindostini (and perhaps Marithi) would possess some points of interest.

Of the four vernaculars selected thus year Tamil is more generally known by the literate population as a whole than any other then comes Telugu then Malaysi lam and then Canarese Among the literate members of the Hindu and Christian religions the same order prevails. Among the literate Musalmans however (see subsidiary table 3) the order is Tamil, Malayslam other languages. Telugu and Canaress. The reason why Tamii continues to bold the first place even among Musalman. It that most of the literate members of the religion are Labbain, a muscl race resulting from unous between immigral Musalman and the somen of the country, who continue to use the language of their original ancestresses Malaydlam comes higher up the list in the case of Muhammadans than among other religious, because it is the language of the Milppillas, who form one-third of the Musalman population of the Presidency 'Other languages' includes Hindóstaní and this accounts for its position. It is also worth noticing that most of the Musalman women who are literate are literate in 'other languages. The Labbar and Mappilla women, who would learn Taiml and Malayálam if they learnt anything, are seldomable to read and write (subsidiary table 7)

Most of the castes in subsidiary table 7 are naturally most literate in their The Telugu Brahmans have invaded the Tamil districts in considerable strength (see Imperial Table XIII) and consequently a knowledge of Tamil is commoner among them than literacy in Toluguis among the Trimil Brahmans Tamil Bruhmans who read and write Malay ilam and the Malay ilam Bruhmans who know Tamil are the Pattars, settlers in Malabai from the east coast houses they speak a mongrel Tamil The 'other' Brahmans who are be houses they speak a mongrel Tamil The 'other' Brahmans who are literate in Canarese ire those in South Canara whose parent-tongue is Konkam. The other language known by the Kälingis is Oriva. In their homes they speak either Oriya. or Telugu Among the Eurasians those who are literate in English are far more numerous than those who know any other language The Eurasian is often blamed for not learning to read and virte the vernaculars, but these figures must not be made the text of a sermon upon his backwardness in this respect, for (except in the case of English which is ilways given if it is known it ill) the only languageshown in the figures are those best known by the people, the others being neglected The language best kno in by the Eurasian is naturally English and the statistics do not show what other tongues he knows in addition

Comparison of the figures with those of the onumerations of 1881 and 1891

Here we tread on rather uncertain ground For one thing, the 1881 and 1891 figures were compiled on principles which were different to those followed this year At the two former enumerations the population was grouped into three classes, namely, those who were (a) under instruction, (b) literate, that is, able to read and write but not still under instruction and (c) illiterate. The enumerators knew that a 'literate' person was usually superior to one who was still 'under instruction,' but yet the rules required that the boy who could only just spell out a vernacular but was no longer at school, should be classed under the former heading, while the graduate who was reading for his MA degree should be returned under the latter The enumerators could not understand how the half educated boy could properly be treated as superior to the graduate, and the result was that their was considerable confusion between those who were literate and those who were under instruction, and the exact meaning of the statistics is consequently difficult to determine matter which viriates comparisons between the figures of one year and those of another is the clasticity of the term 'literate' and of the definition of it, namely, 'able to read and write,' which was laid down - A person is not 'literate' who can only read and write his own name, or can only keep the accounts of his shop of can only puzzle out sentences of the type of "the cat is on the mat" And yet it is by no means casy to clearly define the exact point at which a child ceases to be illiterate and becomes literate Mr Stuart thought that in 1891 the number of hterate males above the age of 25 was exaggerated by the inclusion therein of people who could only sign their names, and consequently at all the classes of oral instruction of Tahsildars and others held in the districts, I emphasised the nocessity of precautions against the repetition of this error. At these classes I was almost always asked to define the term 'literate,' and the answer always given was that no person should be considered to be literate who could not write a letter to a friend and read the reply received from him. It is thus probable that the standard of literacy required at the present census was higher than that demanded at former

Keeping these two points in mind we may go on to examine the statistics bearing upon the matter. They are contained in subsidiary tables 8 and 9. The former compares the numbers retuined as 'literate' at each of the last three censuses. It shows that though female literacy has advanced during the decade in every district except Bellary (the recent removal of British troops from which

doubtless accounts for the fall) and though the number of literate persons in every 1,000 of the total population of both sexes taken together is somewhat higher than it was ten yours ago yet in two out of the three agencies, in all the Decean districts except Unidapsh, and in Chingleput, North Arcot, Salem Trichinopely and Madura, the percentage of literate males is less than it was in 1891.

And, redancholy as these figures are they give an unduly favourable view of the situation, for the comparison is under between those who were literate in 1891 and

in 1901 whereas under the 1891 system, already described, those who were literate in the census meaning of the term (that is could read and write) but were still at school or college were classed as 'under matruction. In other words the head literate in the 1891 figures does not, as it does this year include every one who could read and write. How many of those returned in 1891 as under instruction were actually able to read and write can never be known. It seems, however that it is fair to assume that those in this class who were above the age of 15 could do so and that to render any comparison of the 1891 figures with those of the present census really just, these persons should be included among the literate population of the former year They are so included in the comparative figures given in subsidiary table 9 and this shows that when this is done, the education of the males of the Premdency will be found to have failed to keep pace with the growth of the population there being only 103 literate persons in every 1 000 against 112 ten years ago. In every district in the Presidency except the Nilgins (a special case) there is a smaller percentage of males who can read and write than there was in 1891

These results will perhaps come as a surprise to those who are; aware of the increasing degree in which English is spoken by the lower classes, of the constant additions to the recruits for the Bar and other literary professions, and of the ever-advancing excess in the supply of clarks over the demand for them. But it is a very small proportion of those who have nicked up a smattering of collectual English who can read or write in word of that language —or even of any other —and though a few thousand matriculates and F.As. will make a great ships in a Pres though a few thousand matronlates and F.As. will make a great above in a Presidency town they are too few in number to raise the personings of literacy in the population of the province as a whole. At the end of the year 1600-1901 there were in this Presidency some '00 000 scholars in the primary stages against less than 4 000 in the various colleges and it is the literacy of the former which affects the census percentages. That education among the masses is not progressing seems clear and the conclusion is supported by the figures by age, cannods already several times referred to which show that except in the case of Christians and grift and of these who know English the percentage of literates in the proposition between the sees of 15 and 20 is less than that in the edge higher than this.

The only three directions in which any marked progress has been made is in the education of Christians, among whom the number of literate males and females per thousand of each sex has risen from 179 and 70 respectively. To 198 and 91; in the instruction of females, the number of the literate among which sex has advanced from 179.94 to 170 63 or by 50 per cent. and in the text-lating of English the

from 119,54 to 179 63 or by 50 per cent, and in the test mines be in a find the numbers able to read and write which language have one free-sed from 93.871 to 199,200 during the decade that is larve more than double in

# Subsidiary Table 1 - Education by Age and Sex - TOTAL POPULATION

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## Substitut Table 2 -Education by Age and Sex -HIADU

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## Substitut Table 3 - Fducation by Age and Sex - MUSALMAN

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## Subsidiary Tably 4 - Education by Age and Sex - CHRISTIAN

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Note —Persons who are literate in Fighsh and also in another language are shown under both heads, and the totals of columns 8-20 in the four tables above are consequently frequently in excess of the corresponding totals in columns 3 and 4

### SUBSIDIARY TABLE 5 .- Education by Age her and Valued Dichlore ad Districts.

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# Summer Table 5-A-Shoring it relative sub-let by each district to mad frame title by

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Substdiary Tyble 6 -Inglish Iducation by Age, See and Natural Divisions and Districts

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Note: (i) Present interest in English and also at another language are shown under both hoods. The figures in column 2-1 conserve will frequently total to more than 100. (ii) The percentages in column 20 are struck on such annil figures than the

Subsidial Table 8 -Progress of I ducation since 1881 by Natural Divisions and Districts

1	Lin	UMBER ( PRATES OU MAI	: IN	l 11	MHIR C IRATES IFIMA	15	1591-	-1901	\RIATIO	-\ + o# -\ 1891	1891-	_1901
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t Unddapali Kurnool Banganapalle Bellary Sindar Anintajur	81 79 83 86 109 , 77	80 52 92 101 99 78	( 69 71 90 97 90 70	4 3 3 5	1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	+ 1 - 3 - 4 - 18 + 10 - 1	+ 2 + 1 + 1 + 1 + 2	+ 11 + 11 - 7 + 7 + 9 + 8	- 1 - 1 - 1	+ 12 + 8 - 16 - 11 + 19 + 7	+ 1  - 1  - 1  + 1  + 1
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Nilgiris Mulahar South Canara	172 172 111	128 16 1 99	12 × 83	49 30 9	11 27 7	25 17 5	+ 44 + 7 + 12	+ 18 + 1 + 2	+ 34 + 40 + 16	+ (° + 10 + 2	+ 79 + 17 + 25	+ 21 + 13 + 4
Toru	155	145	112	25	22	14	+ 10	+ 3	+ 33	+ 8	+ 43	+ 11
Grand Total	119	115	100	9	7	6	+ 4	+ 2	+ 15	+ 1	+ 19	+ 3

<sup>\*</sup> NOTE -I iteracy was not returned by the bulk of the population in the Conjám and Gódávari Agencies in 1881

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## CHAPTER VI

## LANGUAGE

The chapter deals with parenttongue which the people can read and write. The present one deals with the vernaculars which they ordinarily speak in their households, that is, their prient-tongues. It has already been seen that the languages which are most commonly spoker are not always those which the largest number of people can read and write.

- 2 The actual figures of the parent-tongues of the people are to be found in Imperial Table X, while the subsidiary tables at the end of this chapter and diagrams Nos 14 and 15 show the main facts of the subject in proportional and condensed forms
- 3 Subsidiary table 1 classifies the various tongues which were returned in the schedules according to the families sub-families, branches and groups usually recognised by philologists, and further distinguishes such of them as are considered to be merely dialects from those which are thought to be entitled to be described as languages. The other statistics do not make this distinction. In its airrangement and its method of spelling the various tongues the table follows a note specially prepared for use in connection with this census by Di. Guerson, Director of the Linguistic Survey of India. The operations of the Linguistic Survey do not, however, extend to this Presidency, and finality is not claimed for the classification adopted.
- The classification of 1891 followed generally the views of Drs Cust and Caldwell, and during the last ten years little or nothing has been done to clear up the points which their researches left in doubt. I have made no attempt to solve these doubtful questions by original enquiries of my own. It has been said that "the path of the philologist in India is so full of the pitfalls of incomplete "data, false analogy, question-begging titles, and imposing speculation, that only "a highly competent scholar can expect to thread his way by it successfully," and even had my scholarship been highly competent it would have been prevented from displaying its qualities by the fact that the time at my disposal is far too limited to admit of that study of the questions on the spot without which researches conducted through books and by means of second-hand information can produce little of value.
- 5 It will be sufficient to mention that in the following respects the classification The term Munda, of 1891 has been departed from Departures from the classification instead of Kolarian, has been used to describe the of 1891 family to which Gadaba and Savara belong, Mahl, which was classified as a Diavidian language in 1891, has been entered as a dialect of Singhalese, which latter has now been definitely shown to be an Indo-Aryan language derived from a Prákrit of Western India, Aré, which was formerly treated as a separate language, has been taken to be the same as Marathi, Bastari or Halabí has been shown as a dialect of Maráthí and not of Oriyá, Khatrí has no longer been classed as a separate language, but has been treated as being synonymous with Patnuli, following the conclusion arrived at in paragraph 294 of the 1891 Report, entries in the schedules of "Kondadora" (meaning the language of the Kondadora or Kondakapu caste of Vizagapatam Agency) have been classified as Konda, which has been treated as a dialect of Khond or Kandhi, Marwari has been shown as a dialect of Rajasthani and not of Hindi, and Hindostani and Hindi have been entered as dialects of "Western Hindi"

6 A word of explanation regarding the figures of these last two languages in necessary Dr Grieron has suggested that the so-called "Hindf" dialocts should be dryided into the four languages of Bihdf Rostorn Hindf Western Hindf (of

languages of Bihári Rostorn Hindi Western Hindi Cowhich Hindicatini is a dialect) and Réjastháni according to the geographical situation of the tract in which they are returned. But in Madina both Hindicatini and Hindi are imported languages and the district from which they are returned does not, therefore in any way show under which of these four heads they should be classified. The Hindicatini spoken here which differs greatly from that used in North India, is moreover called indiscriminately Hindicatini Musalmini Decemi Della, Urdi and so on, and it is impossible to say whether a person returning any one of these terms is a South Indian Musalman or a foreigner from North India and if the latter whether he comes from the tract in which Bihári or Eastern Hindi or Western Hindi, or Réjastháni is mainly used. All entires of this class have accordingly been shown as Hindicatini. The returns of Hindi present similar difficulties. With regard to this latter it also seems probable that a percentage of the entress are due to confusion in the minds of Hindi enumentors between Hindi and Rindicatini and that the latter language would have been the more correct entry but it is impossible to say to what extent this is so. Hindi has accordingly been shown as it was returned.

7 In subsidiary table 1 the most noticeable point is the high proportion which

The leaguages of the Precidency meanly belong to the Dravidian Family

Family	Madres	All Italia 1891.
Dravidian	91 26	20 21
Arren	<b>513</b>	75 20
Hands.	0.00	1 13
Others	011	1 10

the population speaking the Dravillan in tongues bears to the total population of the Presidency Nowhere else in India are these languages so prominent. The figures in the margin, which compare the percentages of the people of Hedras who speak languages belonging to each of the main families with the corresponding figures for all India in 1891

8 Of the Aryan languages spoken in the Presidency the following (in order of frequency of occurrence) are the most important of frequency of occurrence) are the most important of the Aryan language of the control of the Aryan language Lembidi. Scope Oryan and Konkani all of these are the vermaculars of foregrees who have entered the Presidency of the as invidence or truders and none of them have been able to make any headway against the Drayldian languages of the country or to spread themselves beyond the limits of the tripes and castes which brought them. Sangkari another of the Aryan language

are the termedians of the marks with laws been able to make any headway against the Drayidian languages of the country or to spread themselves beyond the limits of the tribes and castes which brought them. Sankeri another of the Aryan languages which was brought into the Presidency by foreigners has, after a struggle of 1000 years and in spite of the sacerdoid lanking which it received, ceased to exist at all as a rernacular and is only spaken here and there by scattered pandits. The Dravidian tongues had no scruples however about belong thomelves largely from the vocabularies of their rivels and using their acquisitions to strengthem their own position. How strong a lead they now maintain has already been noticed and is seen at a glance from dagram No. 14

9 Subsidinfy table 1 having classified the languages of the Preedoncy scientistics of the product of the product of the product of the product of the product of the product of the product of the product of the product of the product of the product of the product of the product of the product of the presidency and (ii) retraculars foreign to the Presidency (4) vertaculars of the presidency and (ii) retraculars foreign to the Presidency (4) vertaculars of the Institute of the product

(which his always been allowed to be a vernacular of Madras) seem to give it as much right to this position as Hindóstaní, for example, or Patnúlí or Lambadi.

10 It will be convenient to first state very briefly some of the main features of the languages mentioned in this table and of the Main features of the vernaculars people who use them The languages will be taken of the Presidency in the order in which they are entered -Frist come the vernaculars of the Presidency

Badaga is a dialect of Canarese and the language of the Badagas, a cultivat-

ing caste which is found almost exclusively in the Nilgiris

Bellara is classed by Mr. Stuart in the 1891 Consus Report as a dialect of Tulu and is spoken by the Bellara of Berleia caste of South Canara

Canarese is mainly found in the western taluks of Bellary adjoining Mysore, and the corresponding portion of the Anantapin district, in the Kollogal taluk of Combatore and the adjacent areas in Salem and the Nilgiris, and in the northern taluks of South Canara, but it occurs in larger or smaller numbers in every district in the Presidency except Vizagapitam igency

Gadaba is one of the two Munda languages of the Presidency, and is used by

the Gadabi tirbe found in Vizagapitam and Ginjam

Gattu or Gotte is a dialect of the next language, Gondi, spoken by some of the Gonds of Vizagapatam Only cleven persons have returned themselves as using it

Gondi is the language of the Gonds, a tribe which belongs to the Contral Provinces but his flowed over into Ganjam and Vizigapatam and is now some 20,000

strong there

The difficulties surrounding the entires of Hindbstan have already been It is spoken in every district and the numbers returning it have referred to increased every where except in Ganjam, North Arcot and Malabar It is frequently claimed that this language has as good i right to be made an official language as Orivá or Canniese, but diagram No 11 and subsidiary table 2 show that, while 468 persons in every 10,000 in the Presidency speak Origa and 396 Canalese, only 230 Porhaps if statistics of literacy in Origa and Hindóstaní had speak Hindóst ini been collected, it would have been found that the number of those who can lead and write the latter were greater than those who are equally acquainted with the former, but it is doubtful whether it would have reached the position (low as nt is, see diagram No 12) which is held in this respect by Canarese Inula is a dialect of Tamil spoken by some few of the members of that caste

who live on the slopes of the Nilginis and of the Combatore hills adjoining than 1,000 out of the 85,000 members of the easte have returned this language as

their parent-tongue, those who live on the plains speaking Tamil

Kasma or Kasuba is considered by Mi Stuart to be mother dialect of Tamil It is spoken in the Nilgnis by a sub-tribe of the Irulas which goes by the same

Khond is mainly used in the Gaujun and Vizagapatam agencies where the tribe

which gives it its name is found

Konda does not appear in the returns of previous years In paragraph 294 of the 1891 Consus Report Mr Stuart says that he received a vocabulary of the language of the Konda or Kondadora casto of the Viragapatam agency which showed that their parent-tongue was not Telugu, as had been supposed, but a dialect Entries of Konda or Kondadora in the parent-tongue column have accordingly been classified as Konda But of the 88,000 persons who have entered themselves as Kondadoras by caste only 15,313 have returned Kondadora as their language, and the matter apparently requires further investigation

Konlant, a dialect of Maráthi spoken almost entirely in South Canara

Koraga the language of a wild caste of the same name in Souta Canara It is thought by Mr Stuart to be a dialect of Tulu

Koraia or Yeruhala is a dialect of Tamil spoken by some members of the two wandering castes of these names Most of them speak Tamil itself

Kôta is spoken by the Kôtas of the Nilgiris, an artican caste

Kóná or Kól is a dialect of Góndí spoken by the Hill Kóyis in Vizagapatam -and Gódávari agencies

Kuramba is considered by Mr. Stuart to be a dialect of Canarese. It is mainly apoken by these members of the huramban or Kuramsan castes who have on the alopes of the Nilgaria and of the Malabar hills alopeing. They number only 5,000 out of a total of 105 000 persons belonging to the eastes. The hurambas of the plains usually speak Canarese. The returns give 2.18 persons speaking this language in Pudukktitia. Even larger numbers were returned at the two previous Censuses. These people are probably hurambas of the plains, whose caste name was entered in the pervot tongue column by Tamil enumerators who did not understand what their strange language was.

Lunddil or Luhldal is one of the gipsy languages" and the only one found in this Presidency. These potors are usually based on one of the local vernaculars and embroidered and diversafied with thieves along and expressions borrowed from the various localities in which the tribe has sojourned. Out thought that Lambddi was semi Dravidian but the point is not clear and it has been classed as lind-Aryan. It is spoken by a tribe of the same name which is mainly found in the Deccan Districts and Kistian and is also known as Sakidi or Brinjart. Host of these people are now no longer windering gipsies but have settled down as agriculturists and sollers of firewood.

Mahi is the language of the island of Minicoy off the Malabor coast. The inhabitants of the island many of them earn a living by serving as sailors on coasting vessels and the ~\_ persons returning the language were all enumerated in maintime distincts.

Malandlam is the most local in its distribution of all the main Dravidian languages. Of the 2,850 000 persons who speak it, 2,620 000 live in Malabar its original home and another 210 000 in South Canara, the adjoining district. Of three latter 152 000 are found in Kasaragod taluk which lies next to Melabar was a part of the ancient Malayslam country and is even now peopled largely by Malayths. Of the remaining number one-third are returned from the western taluks of the Nilgaras which again march with Malabar but these as the proportion of the sexes shows are mainly immigrant labourers on the coffee estates of that district, and the fall in their numbers since the census of 1891 is perhaps an indication of the decline which has recently taken place in the presperity of the industry of coffee cultivation in that part of the Presidency A glance at the map of the Presidency at the beginning of this volume will show why the language has continued so local in its distribution. The barrier of the Western Ghats shuts off the district from free communication with the east coast and the result has been that its people have developed religious and social customs which are so distinct from those of the rest of the Presidency that they have constituted an obstacle to ingration obsewhere. Latterly however a considerable tendency towards freer movement has exhibited itself. The number of Malayilan-speaking persons outside the three districts mentioned above is now between two and three times as large as it was ten years ago and it is safe to prophesy that the next decade will see a further expansion. The Mayars and the Tiyans are the two castes which are most progressive in this respect. At present the men among these emigrants are nearly twice as numerous as the women.

Mardiki and its dialect konkani have apparently been a good deal confused by the cumerators for while the figures allege that the latter is much more used than it was ten years ago and the former less, the total of the two at this census shows an exactly normal increase over the total of the two in 1891. The language is remainly spoken in South Canars but in Tanjore the descendants of the returns of the form a Mahmitta Highs of Tanjore still speak it in considerable numbers and in Bellary which adjoins the hadridita country and was formerly under Mahmitta dominion there are a number of Mahmitta castes such as the Rangieris and Muc ohis who also us it Most of them are found in the kidem and Bellary stataks of the distinct.

Only is almost as local in its distribution as Malayalam hardly occurring anywhere/outside Conjum and Vizagapatam and their agencies.

Patnull of Khatri is a dialect of Gujarátí and the language of the silk-weaving caste of the Patnúlkarans who came south from Sauráshtram in Gujarát at the invitation of the Nayak kings of Madura. They most of them live in Madura, Kumbakónam and Salem

Poroja or Paijá is one of the tongues which is awaiting the arrival of the highly competent scholar already referred to. One officer thoroughly acquainted with the Vizigapatam Agency, where it is mainly spoken, considers that it is a language by itself with several dialects. Another officer of equal qualifications thought it to be the same as khond. Dr. Shortt says it is a mixture of Telugu and Orivá. Cust states that the Purja of the Central Provinces (which is apparently the same language) is a Kolarian dialect of Handí. The Ethnological Committee of the Central Provinces (1868) treats it as a synonym of Gadaba. In other words the language has been classed by different observers under three different families—Áryin, Dravidian and Munda or Kolarian. I have been content to follow Mi. Stuart and show it as a dialect of Oriya.

Natura is the language of the caste of that name in the two northern districts. It uses the duodenary notation

Tamil is spoken in every district in the Presidency, but most in the districts south of Madras (other than those on the west coast) and least in the agencies and South ('in itall is the home speech of 40 per cent of the population of the Presidency (see diagram No 14), it is used in the north of Ceylon, and emigrants have carried it to Rangoon and the Straits Settlements. Of the literate population of the Presidency 55 per cent are literate in this language. It has not, however, spread itself in the northern districts to the same extent that Telugu has invaded the southern

Telique is also spoken in every district. It has been carried into the Tamil country by agricultural castes like the Kammas and Kápus, by soldiers like the Tottivans, by traders like the Kómatis and Balijas, and by castes which were invited or attracted south to ply their trades there, such as the Chakkiliyans (leather workers), the Oddes (earth-workers) and the wearing castes of Dévanga, Sale and Janappan. Its real home is in the districts north of Madras, excepting the west of Bellary and Anantapur (where Canarese is spoken), the three agencies and the northern half of Ganjam. It is spoken by some 37 per cent of the population in the Presidency, but only 24 per cent of the literate can read and write it

Toda is the language of the tribe of that name on the Nilgiri plateau Some

of them are now taking to speaking Tamil

Tulu is practically only spoken in South Canara, and there it is the prevailing language. This completes the list of the vernaculars of the Presidency

11 Of these 29 languages, only seven-Canarese, Hindóstáni, Malayálam, Maráthí, Oriyá, Tamil and Telugu—have a character written unwritten and a literature of their own Of the others, Mahl is written in the Arabic character, and books have been published in Badaga in the Tamil and Canarese characters, in Konkaní in Roman and Canarose letters, in Patnúlí in a modified form of Dévanágari, and in Tulu in But a million and-a-half persons in the Presidency speak Canarese characters languages which cannot be called written languages The higher Courts have consequently occasionally been puzzled how to insist that the statement of an accused person speaking an unwritten vernacular shall be recorded as the law directs in the language in which it is made. Some of these unwritten languages are in common use for correspondence even though they have no character, Tulu and Konkani, for example, being written in Canarese letters. It not infrequently happens, on the other hand, that languages with a character of their own are written in the character belonging to some other tongue Thus Sanskrit and Arabic sacred books are often written in the characters of the Dravidian languages, many of the Bellary enumeration books were written in the Canarese language but in the Telugu character, and those of the Amindivi islands were in Malayalam in With the exception of Tulu, the languages without written the Arabic character characters are not taught in the schools, though it would probably be possible to reduce them to writing by means of the Roman alphabet A pupil at the schools

specially maintained for the instruction of aborigines and hill tribes that consquently to learn to read and write in a language which is entirely foreign to him it is therefore not surpmang that the Khords and Savaras for example, (se diagram No. 13) are almost wholly illiterate

12. The spoken form of all the main languages varies much from district to district, and when a tongue has a literature of its ow the written form frequently differs from the spoke language to such an extent as to be practically unin the hyperation of the pender of the people. These two facts onused great difficult in the preparation of the printed vernacular instructions for the centure, it becomes that though they might horrify the pandits by their vulgarisms the

abould be understood in all districts and by all classes of the people.

18 Lattle is to be learnt from a comparison of the numbers speaking calcium and the comparison of the last two enumerations. The language at each of the last two enumerations. The totals under Galaba, Khond, Oriya, Poroja and Savar will be found to have uncreased abnormally during the

decade but this is mainly due to the fact that in the Vizagapatam Agoncy where they are spoken the parent-tongue of 594 000 persons, most of whom used one of other of them, was not returned at all in 1891. These persons have now been included in the statistics and the numbers speaking the above five languages have correspondingly increased. Some of the considerable advances in the numbers speaking the minor languages seem to be due to greater care on the part of the numbers to avoid returning people as speaking the prevalent verticables of the locality without enquiring what language they actually used in their houses. Thus there is a very large advance in the numbers of those who speak Orry and the number of those who speak Orry according decline in those speaking Telium and the number under Kota, Koraga, Köyá, Kurumba and Lambidi are greater than the corresponding necesses in the numbers of these caster of these caster of these than the corresponding necesses in the numbers of these caster of the caster of the caster of these caster of these caster of the caster of the caster of these caster of the caster of the caster of the caster of the caster of the caster of the caster of the caster of the caster of these caster of the cast

Of the main languages other than Onya, Canareae has only advanced 5 per cent, during the decade and the numbers speaking it have declined in 12 out of the %5 districts. Tulu on the other hand, has risen by 7.7 per cent. Hindfestanf and Malaysiam have increased by 7.7 and 6.2 per cent, respectively. Tanul is spoken by 7.9 per cent, more people than it was ten years ago which is about equal to the rate of growth of the population. The numbers have however declined in Caddapah and Kurnool. Telugu has advanced by only 4.6 per cent, but the smallness of the rise is almost entirely due to the decline in Gangian already referred to The numbers are, however considerably fewer in Tanjare district than they were in 1891.

14. A juster view of the extent to which the lesser vernaculars are holding shading table in Comparison of the activities of largery with the court of the court which year that park them with the total of the courtee which are improped to the the total of the courtee which are improped to the the total of the courtee which are improped to the the total of the courtee which are improped to the the total of the courtee which are improped to the courtee of the courtee o

of the numbers of those who actually speak them with the total of the castes which are supposed to do so. This comparison is attempted in subsidiary table 3 at the end of this chapter in this thore are three cases, namely Khond, Kôta and Bodaga in which more received a read the secretary than these are persons in the caste. The Khond

people speak the vernacular than there are persons in the caste. The Khond figures ought, no doubt to be combined with those for Porojs, and if this i done the anomaly disappears. In the case of Kois and Badga; the excess is small and the explanation in the former case is that the caste figures are reduced by the inclusion of Kois-speaking Christian converts among Native Christians in Table XIII while the language figures are enhanced by the inclusion of some Paragrams who have taken to taking Kois. In the latter case the explanation is that some Gandas have returned their parent-tongue as Badaga and that, like the Kotsa, some of the Badaga tribe have become Native Christians.

These two castes and the Patnilkärans evidently cling tenaciously to their own anguages but except them there is no casto which has not described its vernacular to a very considerable extent. The extremely low percentage (1.4) of the Kurumbus and the Irulas who speak the vernaculars bearing their names has already been explained to be due to the fact that it is only in the hills that these languages survive, the members of these exists who live on the low ground speaking the

vernaculars current there—It is not so much a matter for surprise that all these castes should have more or less dropped their private and particular languages as that in the face of the competition by the other stronger vernaculars there should be any vestige of them left

15 The causes for the continued existence of small isolated languages have The Khonds, Gadabas, been mainly geographical Causes for the continued existence Savaras, Gonds and Kondadoras live in the agencies, of isolated languages which are cut off by jungle and hill from the rest of the The Todas, Kotas and Badagas occupy an isolated position on the Nilgiri plateau where the majority of them seldom hear other languages than then own. Kurumba, Kasuba and Irula only survive in remote jungles where the men of these castes are still living in a semi-barbarous condition and cut off from all communication with other folk Mahl is similarly the language of an isolated island three cases, however, the reason is due less to geographical causes than to the clannishness of the castes which speak the languages Two of these are the halfcivilised mat-weaving Bellmas and Koragas In their case this exclusive attitude is probably owing less to any causes of their own seeking than to the fact that others will have little or nothing to do with them "The Koraga is so impure that within recent times he was compelled to carry a shell round his neck which he had to use as a spittoon, lest any spittle of his should by accident be trodden upon by other A community which is so completely sent to Coventry as castes and defile them this has an excellent chance of retaining its own language. The third case is that of With them, the exclusiveness is mainly their own doing foreigners who are proud of their foreign extraction, and claim to be Brahmans in their own country (though the claim is not admitted here), they most of them follow their own particular calling of silk-weaving, and they have few dealings with any one outside their own community

16 Subsidiary table 4 gives the number of books published in certain languages which were registered by the Registral of Books in each of the years 1891-1900. It will be seen from this that none of the vernaculars have now-a-days a really growing literature. English (and in the last two or three years in the period, Sanskrit) are the only languages the output of books in which is steadily increasing. Nearly half the vernacular books are upon matters of religion, and such subjects as History, Law, Mathematics and Natural Science are mainly dealt with in English.

17 A few words of explanation regarding certain of the languages in subsidiary table 2 and Table X which are not classed as vernaculars of the Presidency seem to be required

Bastari or Halabi and Ohhattisgarhi or Lana are languages which, like Gond, really belong to the Central Provinces They have been brought across to Vizagapatam Agency by immigrants from the Bastar and Chhattisgarh States

Burmese is spoken by 130 persons, of whom 125 are males. They are mainly Burma dacoits in the central jails. In 1891 there were 872 of them, and the difference is doubtless due to the expiry of many of their sentences.

The 27 persons speaking Chatgáiyá in Malabai were sailors enumerated at the ports. The 6,960 persons speaking Guyaráti and its dialect Kachchla, and the 1,420 who returned Márwáii, are foreigners attracted here by the prospect of trade

The figures under *Pársí* are probably untrustworthy. In Tamil Pársi and Phársi are spelt in the same way, there being no aspirates in the language, and the latter, which usually means Hindóstání, has apparently been confused with the former

Sanskrit is not really spoken as a vernacular A certain number of Bráhmans and pandits know it and they were apparently so proud of the fact that they returned it as the home-speech of themselves and their families

The 346 persons who speak Arabu in Malabar are mostly either sailors or pedlars and hawkers from Northern India Some of the Mappilla priests, or Thangals, are, however, fond of claiming Arabic descent, and have returned their parent-tongue as Arabic to maintain the fiction

It is doubtful whether 200 persons actually speak pure Perman Probably only the better class of Hindostsini is meant.

18 The total number of persons speaking European Languages has fallen since
1881 from 40 999 to 40 489. The difference is due to
the smaller number of British troops stationed in Bellary

Madras and Chungleput districts. The number is nevertheless 372 in excess of the number of Europeaus and Eurasians in the Presidency so this number of mittee have returned English as their home-speech. In 1891 the number wa 939 It is difficult to be certain how many of these 372 entries can be declared to be inaccurate. Among Native Christians and the best educated Hindus there are now a fair number who do actually use English in their households.

Of the European languages Denish is mainly spoken by the members of the Damish Lutheran Mission. They have four stations in South Arcot, in which district most of the entries occur.

Fagl sh naturally occurs most (requently in Madras, where 15 644 persons have returned it as their mother tongue. The Vilgiris comes next with 3 700

The persons speaking French are mainly the members of the Jesuit and Roman Catholic Missions which are so strong in the southern distincts (see diagram No. 34) and German is amiliarly mainly returned by those employed by the German Lutheran and Basel Missions which respectively flourish most in Tanjore and Nellore and on the west coast. The numbers under German have declined aimes 1891 from 3.14 to 310 and those under French from 556 to 388 but there is something uspicious about the 1891 figure in the latter case as the Tables of that year show 355 person a Fre ch by race, 421 born in France, and yet 555 speaks of French. It is not, of course a proof of inscouracy if these three descriptions of figures do not exactly tably as many Rutopeans retain their birth place merely as Manyage and children do not necessarily speak the tongue of the country in which they were born, nor do all the persons of any rises necessarily speak that race is language. But the differences in the case are very considerable.

The 2,011 people speaking Portuguese also called George mostly occur in Maister and are nearly all Geomes Furananas as a comparison of this figure with those of birth place in Table XII and race in Table XIII will show. They are evidently test dropping this language in favour of others, as the numbers speaking it and Geomes together were 9,992 in 1891 and in 1881 3 of the

The 30 persons in South Arcst who speak Spanish appear again in Table XI as Donn in Spuin and in Table XIII as Spaniards by race. They were sailors counserated at the port of Caddalore.

19 Of the miscellaneous tongues grouped under other languages on the last

page of Table A several were commorated in trans and
on board ships and the persons who speak them will
not be found settled in any of the districts

The four women speaking Kass are beggurs or prostatutes in Madras City

Armen as its clearly declining as a means of intercommunication. Tables XIII and VIII show 66 Armenians by race, but of these only six all of whom are males now speak it. In 18 if fourteen, and in 1881 fifty persons returned it as their mother tongue.

The 48 men speaking Baláchi II Iráni and I sahié are probably members of the gangs who wander through the Presidency selling horses and hardware and bulling the villager.

Hebrer is not really a spoken language. It is used by the Jows, as Sanakrit is by the Hindus on ceremonal occasions but not for ordinary domestic purposes.

Irisk and Il cisk were probably returned by facetious Anglo-Saxons Perhaps in 1911 we shall find "Billingsgate" among the languages of the household

Bohemian i returned by an Austrian in Combatore who also records himself as Bohemian by race in T ble XIII

- 20 Statistics of the linguiges spoken by the people he useful for the following purposes. They show the philologist what linguinges are spoken, and where and to what extent, so that he can search them out and examine them, they serve in some instances as a guide to the nationality of the people, and they assist in the solution of administrative questions by showing what linguinges are most spoken in each area, and whether each is increasing or decreasing in popularity so that orders regarding the languages to be used in courts and schools and by officials and in official papers may be adapted accordingly
- 21 To render the returns as useful as might be possible for the first of the above three purposes the enumerators were everywhere Philological uses left to enter such descriptions of the languages spoken as they chose, it being believed that this course would result in roturns which would more nearly approximate to the usage of the people themselves in describing the linguages they spoke than if official promptings were required to be followed The only caution which was inscribed in the instructions was that a man was not to be entered as speaking the main language of the tauk merely because he knew it, but was to be returned as speaking the language he used in his household even though that was one of the less common languages One result of this, as has already been seen, is an increase in the figures returned under several of the minor languages which is considerably in excess of the advance in the strength of the communities known to speak them Another result, however, was that the parenttongue columns of the schedules were full of the names of countries, callings, castes and characters which had to be classified in the central census offices was only to be expected. The average peasant, as some one has said, no more knows the name of the linguage he uses than M. Jourdam knew that he spoke prose, and this is more particularly the case in the wilder tracts where inaccuracy is especially to be deployed. A note at the end of this chapter gives these nondescript entries and shows with which of the languages and dialects in Table X they were classed, with bijef reasons for such classification. Bosides these there were 147 cases in which the entries had to be declared uniccognizable even after local enquiry in the Of these, 113 occur in Vizagapatam Agency, where, owing to the absence of a local supply of literate men the enumeration had often to be done by outsiders from the plains who did not know the people. The returns from the agency are, however, an improvement on those of 1891, in which, as has been stated above, the parent-tongue of 294,000 persons was not given at all
- 22 In the matter of affording information as to the nationality of the people the language returns are as a rule inferior to the caste Uses in determining the nationality ind buth-place statistics, for a man drops the language of the people of his mother-country more easily than he loses his nationality But in one instance the results are of interest In this Presidency Hindóstani is essentially the language of the Musalmans Hardly any Madras Hindus speak that tongue in their households The converse, however, is not the case, for five tribes of Musalmans of mixed descent—the Mappillas, the Labbais, the Jónagans, the Marakkáyars, and the Dúdckulas—speak the Dravidian languages It might, however, be expected that, deducting these (and also those Musalmans who returned Hindu caste names) from the total Musalman population, we should obtain a figure which would closely approximate to the population whose parenttongue is Hindóstám The figure so obtained is 1,075,394 But if we take the number of persons who speak Hindóstání, and even add those speaking Hindí, Arabic and Persian, and yet further assume that all those who speak Mahl, Bengali. Panjábi, Sindhi, Balóchí, Makrání and Pashtó are also Musalmans and include them too, we get a total of only 894,104 persons who speak all the languages which can by any means be considered to be the languages of the Musalmans The difference between these two figures is 181,290 and, in addition to the tribes of mixed descent above referred to, this number of Madras Musalmans must speak the local languages, and therefore, by all the probabilities, the Dravidian languages It is well known that the Muhammadans of this Presidency are much imbued with

Hindu ways and customs and consist largely of converts from Hindusm who do not (as is the practice further north) change their language at the same time as their faith, but these figures go to show that as many as 1, per cent, even of those who claim to be of pure Musalman descent are either converts from other religious who speak their own vernaculars or are descendents of the original immigrants who have so far departed from their original traditions as to adopt in their houses the language of their Hindu neighbours. Another curious point bearing on the same matter is the proportion of the sexes among those who speak Hindortani A reference to Part II of Table XIII will show that excluding the Labbais (among whom women are much more numerous than men, but who speak Tamil and so do not affect the argument the proportion of the sexes among the Musalman tribes is very nearly equal vet in Table \ the number of men who speak Hindostani is nearly 10 000 greater than the number of women The figures seem to point either to the marriage of Hindu converts by Muhammadan men or to a desire on the part of the m n of mixed race to make themselves out to be descendants of the original Hindóstání speaking immigrants.

Administrative mass. The integranges symbol for the various distingly. Subsidistry tables 5 and 6.

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23 There remain the administrative matters in which taustics of parent-tongue may be expected to be of use Sub-udiary table 5 at the end of this chapter shows the

number of person in every 10 000 of the population of each district and Natural Division who speak each of the vernaculars of the Presidency and certain of the more numerously represented of the other languages in Table X. The largest figure in each case (excluding those for Feudatory States where the totals are so small that percentages are misleading) is printed in antique type so as to be readily noticeable.

Subsidiary table 6 shows in a similar manner the number of persons in every 10 000 of the population speaking each language who reside in each of the districts and Natural Divisions that is, in which districts the majority of the people speaking

any of these tongues is to be found.

Diagram No. 15 gives somewhat similar information in a form which 1 perhaps more easily intelligible then either of these tables, as it shows at a glance what is the vermacular which is principally ased in each district, how many per cent of the people speak it what other languages come next in importance and how many of the people speak it what other languages come next in importance and how many of the people speak it what other languages come next in importance and how many of the people speak it what other languages come next in importance and which was not that in only seven districts out of the 2n in the Presidency—namely Vizagnation Göddvari, Kistna, Kellors and Caddapah (in all of which Teligu predominates) and Tangore and Malabar (where Tamil and Malaydiam respectively take the lead) do as many as 90 per cent of the people speak the same language while, in a many as four manely Guigim Agener Vizagnation have the same parent tongue. In Vizagnation Agener for which complete figures have now for the first time leen obtained, six different tongues—Oriyá, Khood, Telegu Savara, Percel and Gadaba,—are shown to be spok a by at least 2 per cent of the people in the Nilterns eight,—Tamil Badgra, Canarese Malaydiam Telegu Hindertinf English and Kurumba and in South Conars fire—namely Title Malaydiam Canarese Konkani and Mardthi These figures demonstrate how considerable a linguist the official needs to be who aspires to talk to the people of these districts in the tongue best known to them Gandam Ageney Oriyá is the tongue most commonly spoken by the people in Ganjám Ageney Oriyá is the tongue most commonly spoken by the people in Ganjám Ageney Khodi in Bellar? Canarese and in South Conars that to Ganjám and un language of South Canars but in Ganjám and un language of South Canars but in Ganjám and un language of South Canars but in Ganjám and un language of South Canars but in Ganjám and un language of South Canars but in Ganjám and un language of South Canars but in Ganjám and south Canars the Canars but in Gan

Terreton rukes in the

24. Going further into detail and examining the languages which are most spoken in each taluk the following facts appear —

In Ca yes Teluçu's the prevailing language in Geomatr taluk and Oriya'ın all the others In Casyes Agreey Telugu prevails in Suradd taluk Oriya'ın İtam giri Khond'ın Balligudl and Udayagırı and Favara in lehchhapuram Perlekimedi

In Vizagapatam Telugu prevails everywhere, but in Vizagapatam and Sómpéta Agency it is the chief language only in Golgonda, Padwa, Siungavarappukóta and Viravilli, while in Jeypoic, Korappatti, Malkanagiii, Navarangpiii and Pottangi, Oriya is chiefly spoken, and in Bissamcuttack, Palkonda, Parvitipuram and Raigada, Khond Saluru taluk speaks Telugu, Khond and Konda in about equal proportions, and Gunupur taluk Telugu and Savara In Godavari and Godavari Agency Telugu prevails everywhere except in the Agency taluk of Bhadráchalam where it divides the honours with Koya, and it also takes the lead in Kistna, Nellow Cuddapah and Kurnool In Bellary the taluks of Bellary, Hidagalli, Harpanahalli, Hospet and Kudligi and in Anantapus the Madakasira taluk speak mainly Canarese and the rest of the two districts Telugu Telugu is more used th in any other language in the Tiruvallur taluk of Chingleput and in the Chendragin, Chittooi, Kálahasti, Kangundi, Palmanéi, Punganúi a and Puttúi taluks of North Elsewhere in these two districts Tamil takes the first place In the Hosúi taluk of Salem 54 per cent of the people speak Telugu and 33 per cent Canarese, but elsewhere Tamil prevails In Combatore Tamil is mainly used except in Kollegal, where 78 per cent of the people talk Carries. In the Nilgins Badaga is more common than Tanul in Coonoor taluk, in Gudalui about a third of the people speak Tamil, a fifth Malay dam and another fifth Canarese, while in Ootacamund Tamil and Badaga are each spoken by about a third of the population South Arcot, Tanjore, Trichinopoly, Maduia and Tinnevelly Tamil prevails everywhere, and in Wolabor, Malayalam But in South Canara the Amindivi islanders and the people of Kasaragod speak chiefly Malayalam, the Coondapoor taluk uses Canarese, and the Mangalore, Udipi and Uppinangadi taluks, Tulu

A Not showing the manner  $\pi$  which extruse of sort . Imaging so were classified in compiling T ble  $X_{-}$ 

Fame of lengtings shows in Table X.	Entries chastical with that impunge	Rescount for such headless ties	Hane of lastrage shows in Table I	Entras citsufied with that language.	classification
Pesters	Barta Halaba Olaba	The name f the country where Bantari is maken. Some as Halahi or Bestari Yaksu to be the same as Halahi.	ì	Bondill Dakkani Thakud Darakhin	Enne of case which speaks Blacketist.  Base on Dakkin which is equivalent to Hindanizat.
Bellara Camaress	Iré-Cau- aré-Cau- main, Jédura	Same as Berlum or Ballara. Camada or Casarres spelem by the Aris or Marietha. Jido is one rame of Camarres- waving cutte which is said to eyeals corrupt industry of Casarres Haleythan and		Tulnique Tulnière - Turniès Turnièmes Pallel Mogleal Modes magles	Some as Tulnica, the ordenery South Indian term for Massirean.  Returned by Massirean who
	Kenobia Kemah Kematia Padya Kan	Tele  Stone on Commune  The representation opticalist of Commune to Knewtains.  Commune typicalist.		Hambaia! Pathiad Rijapet	The reference channeled with    Henddutini, The Relymin on this Presidency generally openic    Henddutini,
	seki Panckrén,	Bribmann. Takru to by Cuntrees being returned by sources in Hodingalli Takuk who is entured as kierato in Cunnerses.		Paradon	Religions mendionals from Forth India are called Paradón or Foreigners and they greerally speak Hundówini. The bavery farm i Hundó.
	Pattagara,	Name of Congress officerery mg costs properly spelt Patrogans		That	tind. Probably the same as Darp; which midd to be form of Urbs.
	\$e¥ra	Edle is the name of wearing cases which in Camera is sent to speak corrupt mixture of Comstree Mulsykken such Talu.		Bruvala Domgazi	Another form of Irah.    Kóda, Kótu or Kéturándla   is another name for the   Khand telbe   I 1981,   Kétu or Kéth was hasit
	Biologic	Silings as the name of forcest tribe in the Kingtra which is used in the Columbrary District Maximal (page 84, reltime 1) speak challent of Courses The 1891 Mysore Course Report (page 289) also save Bollgus speak patids albest the old		Dengeria. 166a. Edin Edin Edin	fied with Kunda, be empative more mode go to above the table was not escreet. Dangard in returned by some persons for the Yunguquian Agrees and in persons the some on Dongura Kidu. Same as Road.
English	Anglo- Rasta Australian,	Canazi or  English serves to be surgert.		HQ.	Some as Jatipu, tribe allied to Klosed  A Visegupatam sucto said to some traces speak Khond.
Godelin	Scatch Gaditha Galera Garain F Herr	My-springe of Godela.  Said t be the name of sub- tries of Godelan	Kewkunf	HartesH Kalmii	Blatkal is place in North Canera in he Koulean country Britannick from Combiness apparently mention for Koulean.
Gattu	Goth kula- bisha. Gothula- hade Gott k	trube of Gudahan  Fours the language of the Goths, Gattu or Gatti sub- tribe of the Comple.  Becam to be corrupt form of		Eutubi Nevavati Névavati	A Canarese caste   ideh spenist   Koujumi, Same so Diblé or Hawista, form of Konkuni Retroach by certain Kunkuna
-	Austries :	the surd finite. lermen is princetly securi.		Cppmskiri.	in Malirat. A corrupt form of Konlines,
Chéwit	Blokway	à tribe allied to Gdade who some of hem speak Gdadi,	Kook	Derritation	Mrum the Language of the Duras or Konduderus, who
Griparite	(loads Goulfs (loadrum (fide)ers (fide)e	Another form of the word Glad or Glad! The Panelerit equivalent of f juris		Espitature, Espitature, Espitature,	rysek Kombi The cente which speaks Kombi, Bune as Kombisher Sevan to be mistake for Kumbisher
!	<del>l w</del> o	Erturned by Birns, rines of Humbrana, m Fouth	Kuraba.	Bersa Kuruba _	A sub-division of the Kurumba tribe Apparently the mane or Ku-
	Bertibéra,	Camers. Reported to be the mane to Onjuriti.			reads.

A Note showing the manner in which entries of certain languages were classified in compiling Table X—continued

Name of language shown in Table X	Fintnes classified with that language	] ansons for such classification	Name of language shown in Table X.	Entrices clussified with that language	Reasons for such classification
Lambadi	Baipari Bépar	Same as Bopari which is equivalent to Labhani or	Marathi— cont	Rangári	Name of a Marathi speaking caste
	Bakka	Lambadi  Apparently the name of a sub-		Pardı	Same as Nakkala a caste which speaks Marathi
		cante of Lambadi	Márwári	Sowcar	Returned by a Marwari
	Banjári Brinjari Lada Laidibasha	Same as Lambádi Same as Banjári Same as Lada	Malayalam	Malabhusha	Literally "Hill language" Returned by certain hill tribes in Malabar who speak a corrupt form of Malays.
	Lambani Lavano Lobono Sugáh	Samı as Libhani or Lambádi		Panian	lam  Sanio as Paniyan—the name of a caste which speaks Malaysham Returned from Malabar
	Sugabgu Sukahvar Sugan Sulari	Same as Sukali, unother name for the Lambadi caste	Mabl	Maldivi	Taken as the language spoker in the Maldive Islands, which is Mahl
	l'anda	Same as Banjárı	Onyá	Áluva	Same as Aruva, an Origa caste
Lariá	Lona Luruva	Seem to be misspellings of Laris		Rodiya Rottadu Chitro	Boda, Bottada and Chitra kare are names of Oriya
Naráthi	Áras Ára Ára jagan natham Árókula Áró Muha	Same as Ar6 or Marathí		Chachadi Chichodi Kachadi Tsatsadi	Different spellings of Chac chade another name fo the Oriya caste of Hadde
	ráshtrair Árómáta Árevannan Áriva			Chitraghasi Ghám	Glass is another name of th
	Bandu	) 	ł	Domlm	Same as Dombó the name of an Orivá caste
	Balabandu Balband	Same as Bhlubandhu or Marsthi		Halva Holabánı	Same as Holuva, another name for the Onya cast of Pentiya
	Bangarı	Apparently a mistake for Rangári a caste which speaks Maráthi		lagan nátham	
	Denastr	Name of a class of Maratha Brahmans		Jagan natham Panchanad	
	Dubaduba	Same na Budabudiké which is said to be a form of Maráthí	}	Jagan nátham vádi	Said to be equivalent     Orivá
	Koradi	A Canarese name for Marathi		lagen- nátham vandal	
	Kunbı	Same as Marathí	1		
	Langári	Same as Rangári, a Maratha	`	Kollaru	Same as Holava or Pentiy an Oriyá caste
	Madathi	A misspelling of Marathi		Kottıa	The name of an Oriyá caste
	Muhara shtram Mixed Mahe		1	Kalaro: Konambu	Apparently names of Ony castes or sub-castes
<b>!</b>	ráshtram			Lóhora	Lohara is the name of an Originate
i i	M6di Nakkala	Same as Maráthí.  Name of a class of Marátha	a	Málidra	Same as Mali Odra Máli an Onyá caste name
	Nethakání	baggars Same as Natakání, which a	.	Mattia	The name of an Oriya caste
i i		stated to be a corrupt form of Maráthí	ı l	Mixed Oriya Sankara Odia	Sankara means mixed. Od
li	Padya Koradi	See Koradi. "Pádyás" aro e class of Bráhmans	3	Sankara Oriya.	word Oriya

SUBLIDEAUT TABLE 1 - Classification of the Languages returned -continued.

	1	}	{	Peres	12802 EZIFE	ne m.
Family	Group	Janguage.	Pfalest.	Persona	Make	Yunkim.
	}	Lamparia	India- cont.			
		(b) Indian	from h —cont.			1
Tibete- Burman,	Rubi-chia Buran	Kami Burara	}	130	121	:
	ļ	(	Tetal	194	125	^
514a _	!	<b>3</b>	ĺ		1	ı
Malayen		Malay	۱ ــ	•	7	1
ì	ĺ	Una	laured.	]		
{	-	Unreognizable. Fot returned	=	147	P6	40 40
<u> </u>		LARWUMEN POR	and to Linia.			1
i (	år metsen ( rock	Greek	Ì	1	•	
	Bomes	Italian Franch Spanish		18 223 80 80	13 217 30 980	171 1,001
Indo-European	Caltas {	Faringuesa Walak Irish		:		1
] ]	Salto-Slavenic (Slavenic)	Pandan Bahardan	=	1	3 1	
!	1	English Dutch Forwagien		87,720 2 1	20,792 1	17 400
[	T tomax {	Swedne Decate Gersten		17 23 814	11 17 181	15 125
i	(		Teras	44,654	21,727	18,637
'	Yerth.	Helmey			11	11
Resolten	Branck. storthern Branck.	Arabe			E04	<b>27</b>
1			Te14	610	F13	1/1
Neugelun [	Japane so Heno-syllabse	Јарамен Съглени		:	<b>6</b>	2
	•		Teras	81	29	2
1		ĺ	Grand Total	£4,833,006	19,030,000	18,514,070

ary Table 2 —Showing the Population which speals each of the Languages in Table X

l unguag	Persons	Males	Lemales	Proportion per 10 000 of popula tion
PART A -VERNICULARS OF INDIA	1	1	!	
(i) Vernaculars of the President				ſ
gu	34,220	16 983	17 216	g.
τū. ↔	196	71	125	
resc ba	1,530,688   36,406	754 (D)8 15 374	775,990 15 032	, 300 100
t	11	5	b	v
1	4,240	2 138	2 102	170
ostanı	880,124 932	1-111 388 474	130 730 158	230
va or Kasuba	241	105	136	
d or Kandlu a	357,053 <sub>1</sub> 15,313	152 388 7 563	171 005 7 750	4 192
nni	157,164	78 180	79 674	41
gn	3,144		1,700	1
va or Yerukala	40,606	20 336 621	20 270 070	11
or Koi	46 803	25 104	21 6 10	12
mba	5,044 94.459	2 602	2 142 16 310	1
ondi or Labhani	34,452 72	19 142	10 110	•
yalam	2,854,145	1 409 120	1,445 019	739
thi	119 040 1,809,336	60 901 874,238	59 049 895 098	31 468
uli or Khatri	85,574	42 412	13 162	22
s or Parja	26,129 ′ 1 <i>5</i> 7,100 ′	13 388	12711	7
ru il	15,543,383	76 845 7 576 356	78 255 7 967 027	41 4 024
rn	14,315,304	7,133 317	7 181 957	3,708
	495,717	451 238 571	354 257 148	128
107(1	38,563,541	19 005 705	19 557,836	9 995
(ii) Ternaculars foreign to the Presidence	,			
	1 000	<b>5</b> 1.3	205	
arı çılı	1,688 598	753 173	125	
nt Fi	180	125	5	
gara eso	28 96 1	28 85	11	
rati	6,492	4 184	2 308	2
lı	3 356		1 527	1
ochli Dan or Coorgi	468 38	363   ₹1	105	
r.	1,495	767	724	
Nels	1,420 59	1 008 50	322 14	
ងសែ រ	758	438	320	
krit	541	315	220	
hi ers	51 ( 22 )	43 14	8 + 8 -	
Тотм	17,240	10 626	6,614	
PART B -VERNACULARS OF NON INDIAN ASIATIO				
Countries	FD0	***	463	
oic ian	596 200	501 121	9 <u>9</u> 79	
halose	27	23	4 '	
PE	115	101	14 (	
loru	938	710	189	
PART C - LUROPEAN LANGUAGES			J	
ıslı	32	17	15 '	
Jieji	37,729	20 203	17,466	10
	388 316	217 181	171 135	
	2,011	480	1,031	1
ooh man ooguese	30	30	В	
man Enguese nish		272 1		
man Egguese nish ers	42	91 721	<del></del>	11
man nguese nish ers	40,548	21 721	18 827	11
nan oguese rish ers	42	<del></del>	<del></del>	11

SUMMINIARY TABLE 3.—Comparing the population speaking cartain of the Vernacul re of the Presidency with the total according to Table XIII of the corresponding Castes.

· ·				•		
Nume of Language.				Population speaking sek integrate	Total of the curveypond- ing Ounter in Table XIII which utually speak it.	Permentings of solution 2 to solution 2.
1				2		4
Khand				317.043	\$16,000	11 8
Bodaga			- 1	1,200 94,229	1,207 34,1°0	1028
Téch.			ł	205	907	804
Painth of Khatra				38,574	20,270	965.6
Gadain			- 1	20,400	40,306	01
Bavers				137 100	183,189	86.8
Lembids or Labbers				21,169	44,430	77.5
Képi a Ká		_		46,603	63,063	743
Large				2,144	\$,109	61:3
Bellara			1	196	, mor	23-6
Porejá er Parja				20,130	\$1,860	25 4
Acres or Yornkala				40,604	166,925	24.6
Gatta			1	11]	20,724	30 5
66ab			-1	4,940.5		
Emile -			1	18,313	11,711	17-3
Intaha	~-			5,045	371,337	14
Irale Course or Kamba				251 }	M0,067	14
				Zer)	1	

busin by Table 4—Shoring the uniter of books in certain be geographished and registered by the Registrar of Books in each of the years 1891—1900

[winte	1801.	1801.	1 <b>84</b> 2.	1804.	1804.	1804.	1897	1894.	1900	1900.	Total	egor 1-
Dogitals	200	**	208	215	245	263	250	223	<b>=</b> 0	430	2,530 }	90-3
Telegra	123	204	160	364	220	273	200	274	308	365	2,303	246
Tame	207	200	278	201	211	303	207	<b>≫</b> 1	363	230	2,200	21-3
Senskett	87	181	119	=	119	m	111	123	100	173	1,260	13.9
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Cmare	346	Ti	31	=	149	14	42	25	25	25	344	2-0
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Locker	ĺ	1		1	1	] <u>.</u>		3	1	1 *1	11	0-1
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Konga.	10		2					9 51	!{	3.4.6	8	1
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Badaba	61			•			ĺ	,		3,072	85	G
			ł	1	i	t	ł	1	i	က်	1	
Natural Divisions and Districts	1	Agency Division. Agency, Ganjám Agency, Visazapatam Agency, Gódávari	Toric	Bast Gast Division Ganjám V jiszgapitam G-jákini K leina Nelloro	Torie	Decean Division Ouddapal Kurnool Banzanapallo Stato Ballary Anantapur	Total	South Division Madras Chingloput North Arcot Salem Colimbatore Sauth Arcot Tanjore Treninopoly Princhinopoly Madara	TOTAL	rest Coast Division Melabar South Canara	Torac	Grand Total

Grand Total

SUMIDIARS.	TABLE G	50	истъд:	ike ss	mler e	y per	ione (a	etery	10,00	00 ef	he pop	ulet u
		1										
Fahrral Divisions and Districts.	. 2	Lyght	U <sub>4</sub> dell	Glost,	dwjariti,	III.di.	Waster t	1	Kuem or Kue	Kind or Ken	Konda	Kelan
1 2 3	1		•	}	В	,	10	22	22	12	24	24
A may Durinon.	ł	_									1	
Agency Gonjan Agency Vangapaton Agency Gddavari		8	3,494	3,474 4,430	;	## ##	23 18	}	1	4,406	6.8 <b>10</b> 672	17
Ter		24	4,430	9,7412	1,2	Ans				2,110	20,000	17
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3,173

10,000 10,000 10,000 10,000 10,000 10 000 10,000 10,000 10,000 10,000 10,000 10,000 10,000

ing each of the principal languages, who reside in each of the Districts and Natural Divisions

	horava or leru kala	Kota	kóyá or Koi	Kurumba	lumbáds or Lab haní	Valus alam	Naruthí	Oriys	Pataúli or Khatrí	Poroja o1 Párjá	Portuguese	Savara	Tamıl	felugu	Todn	Tulu	Others
,	17	18	10	20	21	22	23	24	25	20	27	28	29	30	31	32	33
	8 20		1 911 7,897		153 130	1 1 1	17 5	495 2,260 1	ļ	9,965		4,372		107			3,748
	29		0,838		317		22	2746	· 	9 965		7,403	<u> </u>	194	· - <del></del>	<u> </u>	3,757
	89 361 377 3,110 887		162	4	10 77 1,700 49	1	21 45 71 119 124	7 048 170 16 10	1	35	5 70	2,675	1 1 3 2 25	240 1 397 1,466 1,407 968	1	1	89 275 147 240 128
	4,824		102	!	1,830		381	7 215	1	35	75	2,597	32	5 478	1	, 1	1,079
	1 379 1,300 67 1,119 4 552			79 93 2	1,514 1 050 -0 2,844 35 1,542		323 315 21 1,094 67 537	1 1 1	1 3		5 5 15		3 1 8	811 533 18 198 198 443		1	50 100 47 668
	4,421			174	7,015		2,337	5	8		25		15	2,004		1	1,034
	60 29 339 54 4 216 3 10			163 6 363 412	156 147 115 211 1	3 1 3 1 3 7	507 180 620 802 255 298 1,149 177 72 172 83	1 1	161 120 377 1,012 6 44 2,042 569 112 5,041		234 55 5 40 70 5 45 30		205 021 799 1,004 928 1,327 1,363 785 221,453 1,139	76 219 598 291 327 169 52 119 8 275 182		1	1,374 182 289 157 138 173 240 68 68 6 176 186
	725			044	832	25	4,314	3	9 991		484		9 856	2,306		2	2,989
10,000	2	10,000		7,363 1,517 2		9,195 763	73 210 2,660	1			184 8,934 298		25 71 1	14	10,000	1 18 0,977	108 835 198
10 000	2	10 000	<del> </del>	8,882		9,975	2 943	1			9,416		97		<u></u>	9,886	1,141
10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000

#### CHAPTER VII

#### INFIRMITIES

1 Four kinds of infirmatics were recorded at the census namely insanity deaf mutuam from high that the following season of the following season of the following season of the following season of the following season of the castes tribes and more is afflicted with them. Dagrams Nos. 18 to 21 illustrate the prevalence of each infirmity in each sex in each district, diagram No. 22 compares their frequency at each of the last four consuces, while the subadiary tables at the end of this chapter exhibit the main points in the statistics in the usual proportional and condensed forms. There appear to be no clear inferences deducible from the territorial distribution of any of the four infirmities and no

2 Special care was taken in the central census offices to ensure accuracy in the abstraction of the entires in the schedules of these four infirmities the work being done by itself instead of as formerly in conjunction with the abstraction of

maps illustrating this point have therefore been prepared.

other particulars. The figures in the various tables may therefore be taken to truthfully represent what was entered in the enumeration books. Whether these entries were thomselves correct is however quite another matter. In an country are the census authorities inclined to give a warranty with their statistics of infirm ties and it is not claimed that ours can be guaranteed more than others. Two main causes operate in all countries able to impair their accuracy. It is in the first place difficult for any one who has not had a medical training—and therefore almost impossible for persons of the slonder attainments of the average Indian enumerator—to disgnose doubtful cases with certainty and to decide for example, whether an individual is suffering from lupus or from leprosy or whether be has exaced to be merely eccentric and become instan. The Indian Leprosy Commanum of 1890–91 found that oren among the "lepers" specially selected for its examination at the various centres as many as 0.5 per cent. Were sufficiently allocated to the proof of inscense with somewhat similar external symptoms. The second cause of inscenzacy in the schedules is the fact that most parents heutate to enter their children as afflicted as long as there remains any the romotoact possibility of per sanding themselves and others that the existence of the infirmity is still open to doubt. This is especially the ease with mannity and deef mutum.

But though the figures are thus liable both to over statement and to under statement the above two sources of unreliability are probably fairly constant in their effect from consus to census and so constitute no reason why the statistics of one enumeration should not be compared with those of another

3 The figures show that there were 7,276 means persons, 24,881 deaf mutes,
34 409 blind people and 13 563 lepers in the Presidency
on the 1st March 1991. Of these as many as 240
were suffering from more than one of these allications,
the commons-t combination being meanity and deaf mutium, and there was one
unhappy child who was not only instance and deaf mutium, and their was one

A comparison of the figures with those of farmer censuses shows (see diagram

		~ .			
		Isaa.	Deaf meter	B had	Lepera
177	_	44	1,272	1,241	411
141		2215	EDe:	1.597	406
P41		215	760	1.022	233
1001	-	145	14	641	<b>3</b> 1

Yards as a mile at a sec.

Ao 23) that the proportion of the population which is afflicted with each of the infirmities is not only much smaller than it was thirty years ago but has even decreased during the last decade though in the case of leprosy the decline is fractional. The figures are given in the margin. This diagram also shows that males are usually afflicted in greater numbers than femiles. This is specially noticeable in the case of leprosy but is less marked in that of blindness. It is a general, though not a universal, rule that congenital malformations appear more commonly among males than among the other sex and this may account for the excess among males of insamity and deafmutism from birth, but it is also probable that there has been some concealment of the afflictions of the gentler sex. The enumerators had to enter the descriptions of the women which their male relatives gave, without themselves seeing them, and these relations were not likely to readily admit that any of their sisters or daughters were afflicted with such an unpleasant disease as leprosy, though they might not mind stating that they were blind. The diagram further illustrates the facts that of the four afflictions blindness is much the most common while insanity is the rarest

We may proceed to consider the statistics of each infilmity separately. Many of the questions which surround them are problems which are still unsolved by the scientists, and it is scarcely seemly that the layman should rush in where the medical authorities fear to tread. As a general rule, therefore, no elaborate

explanations will be hazarded of the facts which the figures disclose

## INSANITY

4 The statistics include all descriptions of mental infirmity, as vernacular usage does not distinguish one from the other Insanity Its probable causes sanity is far more common in European countries than In England and Wales in 1891 the insanes numbered 3,253 in every ın Madras million of the population, that is, were seventeen times as numerous as they are The reason for this difference is probably the greater placedity of existence east of Suez and, in a less degree, the greater rainty of the alcohol habit constitutes the main cause of the infilmity in this Pie-idency is, however, a question which is best left to the experts. A few years ago it was the fashion to put the blame on ganja- and opium-smoking, but since the Hemp Drugs Commission exposed the fallaciousness of this attitude, chagnoses of the causes of insanity have In 1895, 27 of the cases admitted into the Government become more cautious Lunatic Asylums were declared to be due to the excessive use of ganja and opium, but since that year the number of attacks attributed to this cause has steadily declined, and in 1900 it was only four Probably more opium is consumed in the Agency Division than in any two others, as it is greatly used there as a prophylactic against malaria, but insanity is not more prevalent in this Division (see subsidiary table 1) than in the others

The rapid decline which occurred between 1871 and 1881 in the number of insanes in the Presidency (see the figures in the margin above) was perhaps due to the 1876 famine, which must have told with exceptional severity upon such helpless and friendless persons as the village idiots. It is, indeed, noticeable that in the case of insanity, deaf-mutism and blindness the proportion of those who were under 5 years of age at the 1881 census, between 10 and 14 at that of 1891, and between 20 and 24 at the present enumeration, that is, of those who were born in and about 1876, is below the normal

The fall in insanity in the last twenty years may probably be ascribed to the treatment in hospitals of pre-disposing diseases, such as fever and epilepsy, and to the actual cure in the lunatic asylums of cases admitted into them. During the years between 1890 and 1900 as many as 824 insanes were discharged cured from the various asylums.

6 Subsidiary table 1 shows that there is little of no difference in the amount of insanity found in the various Natural Divisions. The relative position of the different districts in the matter is more clearly seen from diagram No 18. Excluding Madras, Vizagapatam and Malabar, in each of which there is a lunatic asylum which attracts patients from other parts, Kistna and Gódávari contain a larger proportion of insanes than any other districts. Kistna occupied the same unenviable position in 1881 and 1891 also. I know of no reason why this should

be so. The remaining districts differ very little among themselves and there are no notable variations aimse 1891 in the amond of insanity in any of them. Chingleput contains the smallest proportion of mentally deranged persons

7 Arranged by religious the figures show (subsidiary table 2) that Musalmans and Christians are more liable to insamity than Hindus solutions of inexity to religious Arranged which has been suggested for the position

of the Muselmans is the fact that they marry within, clower degrees of consanguinty than members of other religion. The high percentage among Christians is entirely due to the prevalence of insemity among Eurasians, the number of lunatics among whom is between six and seven times as high as among any of the other castes shown in subsidiary table 3 except Malayalam Brithmans.

This table shows all castes which number over 50 000 and also Gaulla, Mogden Mona and Eurasian in the cases of which the figures of some of the infirmitest-appeared noteworthy. Percentages struck on the totals of the minor castes are ast to be most insileading when the figures are as small as those of these infirmitest and for similar reasons even the statistics for these larger castes cannot with safety be made the foundation for any elaborate theories as they stand by them solves. An epiloptic family or two for example will speedily raise the percentage of insanati in the caste to which they belong. It is safer to group the castes by linguistic occupational or social divisions before drawing general inferences from the figures regarding them.

The most striking point about the figures of insamity in subadiary table 3 is that, next to the Eurasians, the Brahmans in each linguistic division show a higher proportion of lunatics than any other eastes. Of the Hindus and Animists the castes in the Tamil and Oriya higginstic divisions are as in 1891 less afflicted than those in the other three. Subsidiary tables 4 and 5 arrange all the Hindu and Animist cost is in groups according respectively to their supposed traditional or hereditary occupation and to their social precedence as ganged by the conditions regarding such matters which are referred to in the next chapter. These show that of the occupational groups the priest classes are the most hable to insumty that the commercial artisan, and weaver castes come next, and that the agricultural labourers and earth workers who have the least occasion to use their brains to earn their living exhibit the greatest immunity from it. Of the social precedence groups the Brilimans who constitute most of the priest class in the occupational groups have the largest proportion of meanes, and the other castes which are high in the social scale -such as the Kahatriyas Vaisyas, and the costes (like the Lingsyats Kamsalas and Kammalas) which dony the sacordotal authority of the Brahmans and employ their own folk as purchits at their ceremonies, -come next. The smallest percentage is found among the polluting castes. The lower castes and the labouring classes are much more subject to exposure and want and are much more fond of strong drink and other intoxicants than those higher up the social ladder and it does not therefore seem likely that either a hard life or too much alcohol have a marked. effect in producing insunity

8 The distribution of the afflected among the various age-periods is given in subsidiary tables 6 and 7. In the first of these the irregularities in the returns of age already pointed out in Chapter IV above received and it will be seen that the numbers returned in the periods which contain multiples of ten, such as 10-14 20-24 30-34 and so on are nearly alwars higher especially in the case of women than those in the periods and the enumerators were therefore obliged to make approximate guesses and on this account this chemicitation in Lazaro persons cannot return their own ages and the enumerators were therefore obliged to make approximate guesses and on either scale in accuracy also affects subsudary table 7 in a similar manner. The meaning of both of these is therefore more apparent if this cause of irregularity is eliminated by combining the figures into decennial periods. If this is done it will be seen that meaning the figures into decennial periods. If this is done it will be seen that meaning the figures into decennial periods of the second on the second on the second of the second of the second on the second on the second of the second of the second on the second on the second of the second of the second on the second of the second of the second on the second on the second of the second of the second on the second of the second o

sexes the highest proportion of the afflicted occurs among those who are between 30 and 39, and that thereafter the insane men die off very much more rapidly than the mentally infirm of the other sex, and are fewer than them in the age-periods from 40 onwards. Relatively to the whole population of the same sex and age insane men are commonest in the period 35-39 and insane women at the age of 45-49 after the 'change of life'. The number of the insane who are under 10 years of age is strikingly less than that of those who are between 10 and 19. The reason is doubtless to be found in the reluctance, already mentioned, which parents feel to admit that their children are mentally deficient.

Subsidiary table 8 gives the proportion of mentally deranged females to males similarly afflicted at each age. Excluding the ages above 55, where the rapidity with which insane men die off, already noticed, brings up the proportion of the women, the number of insane females approaches most nearly to that of insanes of the other sex at the age-period 15-19, when child-bearing usually commences. It has been seen above that an unusually high proportion of the mentally defective

women are of this age

### DEAF-MUTISM

9 The instructions directed that only persons who were both deaf and dumb from birth should be entered in the schedules and not Deaf mutism What the figures those who were only deaf or only dumb, or were deafmute from accident or from disease contracted subse-There is however, considerable confusion in some of the vernaculars quent to birth between the word for "dumb" and that for 'deaf-mute", and in abstracting particulars of infirmities entries of "dumb" were accordingly included with those of In 1891 the same thing was done (except in the Malayalam office) and in addition entries of "deaf" were similarly included, with the result, as will be seen later, that the figures compused many cases of persons who were merely In 1871 cases of deafness and dumbness and deaf-mutism deaf from advancing years were all included, whether they were congenital or not. In 1881 the statistics were admitted by the then Superintendent to be inaccurate. There is thus little mont in comparing the figures of one enumeration with those of another marked increase which has occurred in this infirmity since 1891 in Malabai is due to the omission of "dumb" in that year in that district Kurnool also shows a large 11se, but the 1891 figures of all four infirmities in that district are markedly lower than those of 1881 and are also less than those of the present enumeration, and there thus seems to be something wrong with them. The other districts usually show decreases, owing, no doubt, to the omission of "deaf" from this year's

Of the Natural Divisions, the Deccan and the South have the highest percentage of deaf-mutism, but there is little to choose between them, and diagram No 19 shows that the various districts similarly differ little among one another. Nor does it appear that the disease haunts any particular description of country. The connection between mountainous tracts and deaf-mutism which has been observed in European countries was also noticeable in the 1891 statistics in Burma, the Punjab and Assam, but in this Presidency there seems to be no definite relation between them and two out of the three districts which are least afflicted with this infirmity are Agency tracts, which consist almost entirely of hills

Statistics by religions also fail to suggest any theory regarding the disease, persons of the three main religions showing equal liability to it, and the figures of the castes which suffer from it similarly admit of no obvious inferences, for, though it is sometimes thought that deaf-mutism is encouraged by dirt and want, here in Madras the commercial and artisan castes, which are usually comfortably off, are those among which it is most prevalent. The only thing that can be said is that it is less common among the castes in the Oriyá and Malayálam divisions than among those of the others, and even this may be due rather to the fact that these people live in a part of the country which is immical to the disease than to any racial peculiarities

18. If the enumerators followed their instructions exactly and entered in the better the best of these persons who were deaf mute from birth it is obvious that when the figures are arranged in decennal periods as before the number of the afflicted should be highest in the

	Males.	Francisco
0-0	2.335	2.25
10-19	1,000	1,136
J)-49	1,007	1,030
20-39	1.452	1,147
#0-4	813	678
<b>80-8</b> 0	347	24
on tens 0.	23.8	201
Tetal	10, 100	10,000

lowest age period 0-9 and abould gradually decrease in the subsequent periods as death thinned their ranks. The figures in the margin show that this in fact occurs with the exception that the number in the period 0-9 is less than that in the period 10-19. Subsidiary table 6 shows that this exception is due to the fact that the numbers returned between the ages 0-4 are very small properly to decline owner, so deals to the tradeary of compute to decline

owing no doubt, to the tendency of parents to decline to admit that their young children are in any way misound. Comparisons with the 1891 state ties show however that there was very much less concealment than in The suppression of the truth is approximately equal in the two sexes in the lowest age-period but the considerable excess in the proportion of the male deal mates who are between the ages of 10 and 19 over the corresponding proportion among the females shows that there has been a good deal of concealment of the infirmity among girls of this marriageable age parents not caring to publicly own that their laughters were disqualified for matrimony by such a defect. figures how however that those who were merely deaf from old age have not been included in the returns. If this had occurred the numbers in the age-ported 60 and over would have been higher than those in the period 50-59. This indeed, happened in 1891 and a compderable part of the decline which has taken place during the decade in the numbers afflicted with deaf mutism is due to this cause for a com parison of the figures by ages for the two years shows that in the case of both sexes the proportion in 10 000 afflicted of those who are 60 and over has declined more rapidly than the proportion in any other period. Subsidiary table 7 shows that the proportion of deaf mutes to the total population of the same sex and age is highest in both exes in the age-period 15-19 and that thereafter they die off considerably more rapidly than the sounder part of the population. The women seem to last longer than the men and as in the case of the mentally deranged they bear the highest proportion to those of the sterner sex in the ages 60 and over

#### BLINDNESS.

13 The enumerators were instructed to enter only the totally blind in the matter instructed by the expression for "blind in some of our vernaculars is often loosely applied to those who are suffering from glaucoma due to old age but can see a zer, bitle and it will be found later on that a certain number of such individuals seem to have been included in the futures.

Blindhess was rerer in this Presidency in 1891 than in any other large province of India except Lower Harm. Hot, dry plans are usually supposed to be more favourable to the disease than the moster air of the coast or the cooler atmosphere of the hills, and this may be the reason why it is less common less than further north but the theory is not borne out by the distribution of the infirmity within the Presidency itself. For though it is most frequent (as in 1891) in Anantapir which is a bot and dry district yor the West Coast which is the mostest of all the Natural Divisions contains the largest percentage of blind, and the districts which can next to Anantapir in the number of persons affined in this way (see largem No. 20) are Malabar Tinnevelly and Ganjun, none of which resemble it many way in climate

14. Excluding kurnool for roasons already given, the districts in which there has been the greatest increase in blindness during the decade both among males and females are Vingo patam Agency and Timervelly and those in which there and in the case of females Korth Arcot and Malura. There were to be nothing in the Administer of situation of any of these which will explain these variations.

Blindness is one of the common sequelae of small-pox, and it is noticeable that, generally speaking, the diminution since 1891 in the number of blind persons occurs chiefly in the carlier age-periods, the people in which have come within the influence of the great extension of infant vaccination which has taken place in recent years But an examination of the figures of vaccination and of deaths from small-pox shows that it is not possible to say that the affliction is umformly rarest where the mortality from small-pox is least and the proportion of the population which The most marked fall since 1891 in the number has been vaccinated is gientest of the blind takes place, in the case of both seves, among those who are 60 and over, and thus seems to be due to the exclusion from this year's returns of a number of those who are merely suffering from glaucoma brought on by old age and are not really totally blind. The next greatest decrease occurs among the children of both seves who are four years old and under. I cannot account for this shame attaches to blindness and parents are not likely to have concealed its existence in their children to a larger extent than they did ten years ago

Statistics of blindness by religious and castes

15 The statistics by religions show that Musalmans are slightly less hable to this infirmity than Bindus of Christians

Of the Hindu castes the Tamil and Telugu divisions suffer less than the others, the priest classes (owing perhaps to the inclusion among them of religious beggars who have taken to mendicancy in consequence of their blindness) have a higher percentage than any other of the occupational groups and are followed by the commercial and artisan castes. Of the social precedence groups the Vaisyas and allied castes head the list (they include the Kómatis, who suffer considerably from this infirmity) and they are followed by the Brahmans. None of these facts appear to lead to any clear theory regarding the cruses of the disease. The individual castes which are most prominent in the matter of blindness are not those which are connected by any common occupational or other tie, but merely those which reside in those parts of the Presidency such as the west coast and the Oriya country, in which the disease is commonest. We do not find that the tailors, the goldsmiths, the blacksmiths or the lime-burners, all of whom might have been expected from the trying nature of their work to be especially hable to the disease, are noticeably more afflicted with it than others

16 The statistics by ages show that blindness is largely an infilmity of the old, the numbers found in each successive decennial age-Blindness by sexes and age periods period getting larger and larger as the ages get higher The increase which takes place at the period 60 and over is, however, very sudden No doubt in this country the very old often go totally blind, but, as has already been said, it seems likely that the figures include a certain proportion of people whose sight is merely dim with age. The infirmity is commoned among males than females in the earlier years, but the proportion of the blind women who are found in the ages from 50 onwards is higher than the corresponding proportion among the other Relatively to the whole population of the same sex and age blind women begin to be commoner than men similarly afflicted at the age of 45-49 Subsidiary table 8 shows that among the blind of the ages of 60 and over there are as many as 1,273 women to every 1,000 of the other sex. At the three previous enumerations the total number of blind females has always been greater than that of males similarly afflicted, but this year the latter are, for the first time, slightly the more numerous of the two

### LEPROSY

Leprosy Its causes and territorial infirmties recorded in which the decline during the past decade in the proportion of the afflicted to the population has not been considerable. Of the 25 districts, fifteen show an increase since 1891 in the number of lepers they contain and ten a decrease. The rise is most noticeable in the agencies and the fall in the West Coast Division. As in both 1881 and 1891, the disease is commonest in Ganjam Agency, Madras (which has a leper hospital) and South Canara, and

further it is rerest in Salem Cuddapah. Anautapur and Combatore just as it was in those two years. As far as they go these figures support the theory that hill country is favourable to the development of the infirmity and that a dry if not a hot air is immical to it. So little however is known with certainty of the conditions which directly predispose individuals to attack from the discuss that theorising is hazardous work.

The conclusions of the Indian Leprosy Commissioners of 1890-91 were mainly negative. They found that there was no proof that the disease was specially provalent along the sea board or in large valleys and that there was no connection traceable between it and the geological formations of the tracts in which it occurred, or the temperature of such tracts or their natural richness and fertility. They came to the conclusion that the affliction showed no preference for any particular race of people that it was not propagated through water and that neither the excessive consumption of fish nor the want of salt in sufficient quantities could be held responsible for its origin or continuance. Finally they decided that the disease was not hereditary and that the degree to which it was transmitted by contagion was negligable. The only positive conclusions to which they came were that leper ratios varied inversely with the dryness of the chinate and that the diffusion of the disease depended greatly upon the general well being of the people as it undoubtedly attacked the poor and lestitute much more frequently than the rich and prosper ous The International Leprosy Conference of 1897 found that the true cause of the disease was the bacillus leprase while climate food, habits and so on were only of secondary importance in its production, and that the affliction was sufficiently contagnous to render the isolation of lepers necessary

18. If we arrange the various castes in the Prendency roughly according to the material prosperity of the main body of their norm bers we find that the conclusion of the Indian Liprosy Commission that the discuss attacks the poor more frequently than the rich is supported, for while among the nch" castes the number of lepors in overy 100 000 persons of each exis respectively 50 and 15 and among the moderately wealthy "51 and 15 among the poor" cartes a rises to 56 and 10

Of the members of the three mann religions Christians are more affected with legroup then the others the frequency of the disease among the Eurasian which is greater than in any other casts or race in the Providence bringing up the

percentage

An examination of the figures by castes shows that as in the case of blundhoos, those easies are most affected which live in the areas in which the infirmity is most prevalent and that there is no apparent connection between the occupations they follow and their liability to the disease. Thus the Oryá division of the Hindu eastes when is cheff yound in hilly country suffers much more from this infirmity than any other and of the occupational and social precedence groups respectively the hill tribes, and the eastes which eat beef but do not pollute except by touch, which are cheffy hill tribes, are the most prominent.

19 The statistics by ages seem to show that leprovy generally pa see by the young and makes its attacks in centrest only upon those who are "0 years of age and over but part of the smallness of the figures in the agr-periods below 20 is probably due to the fact that in it's carlier stages the discusse is difficult to recognise with certainty. The largest proportion of leper males is found between the ages of 50 and 40 and of leper females between 30 and 30 but the discusse does not seem to shorton life to any great extent. The great excess in the number of male lepers over females withinty a flatieted has stready been referred to The figures show that the proportion of lepers found in the lower age-periods is higher among women than men, and that this preponderance gradually decreases in the higher periods. There thus appears to have been no more concealment of the existence of the disease among gitts than among adult women

Subsidian Larie 1 -Showing the average number of afficted in eiery 10,000 persons of each sex by Natural Divisions and Districts

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# Summidiary Table 2.—Shinting the average number of affected in every 10,000 persons of such men by religious.

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# YOMEDIABY TAKER 3.—Showing the overage number of afficial in every 10,000 persons of each sea in each of the larger mates

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Subsidiant Table 3 — Showing the average number of afflicted in every 10,000 persons of each sex in each of the larger castes—continued

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Gauda																				

Substituent Table 3 —Showing the average number of affected in every 10,000 persons of each sea in each of the larger contes—continued.

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barton D—Casarrae—cont. Huky   Jaspan Kuraba Kuraba Kuraba Daga Noger V kkalapa	1 3 1 8	1 2 2 2 2 2 1	1 3 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1		12 4 0 7 7 3	4 6 3	10 - 22 - 11 - 11 - 4 - 27 - 13	10 24 9 13 7 22 30	10 11 10 10 10	# 1 1 2 4	13 3 1 1 3 7	\$ 1 1
fortun F - O es  lin rus Bet el linainen Damide Bande Gerr Pare	1 3 3 1	1 1 1 1	1 2	4 3 6 7 7	300000	1 2 5 6 6 6 7	16 15 19 14 11 11	17 16 11 14 13 11 6	15 24 3 11 15 11 6	10 8 8 8 7 7 7 8 8 8	19 2 12 6 10 11 7	7 3 2 2 2 3 4 4
Section 3—(Alber Lenguepes (Hadras) Hadrason (ethers) Khund Khund Khuthara Hakri Paudilaras Porepa 60 mm —	1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	**********	1 2 4	3 4 7 8 4 3	7	3 4 7 4 3 2 5	11 8 7 10 8 18 20	10 8 9 11 7	13 4 9 10 11 22	8 8 7 8 8 7	11 3 13 14 5 11	1 1 1
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Gradica Kati Invetria Excelus	17	;	23	:	7	:	:	1	7	19	Į,	;

Subsidiary Table 4 —Showing the average number of afflicted in every 10,000 Hindus and Animists of each sex by traditional occupations

(	_ ~~~			_			-				-	
		IAAPAI		Di	TUK 4A7	r		BLIND		:	L) PFR	
LEADITION AL OCCUPATION (AROUPS	Total	Male n	Foundles	Total	Males	Femules	Total.	Vales	Females	Total	Males	Fornalcs
1	3	3	4 ,	5	હ	7	8	t	10	11	12	13
1 Agriculturists 2 Agricultural labours is 3 Hill tribs 4 Priests and temple servants 5 Commercial casts is 6 Artisans 7 Weavers 8 Fishermen 9 Toddy drawers 10 Leather workers 11 Other village membls, bar lars etc 12 Beggars and vagrants 13 Farth workers 14 Titular names, etc (including 'not stated)	212332212222	2 1 2 5 3 3 2 2 2 2 2 2 1 3	1 1 1 2 2 2 2 1 2 2 2 2 1 2 2 2 2 1 2	76568876567 676	7768 00 10 876 78 88	6 5 5 6 7 8 8 5 5 7 5 8 5 5	9 8 9 12 10 10 9 9 8 9	9 9 12 11 12 9 9 8 9 10 7 7	8 10 8 10 8 10 8 8	3 4 5 3 3 3 3 3 3 5 2 2 2	577555545517 324	1 2 3 2 2 2 2 2 2 1 1 1
Total	2	2	1	6	7	6	9 ;	9	9	3	5	2
***				i								ا۔

Subsidiant Table 5 - Showing the average number of afflicted in every 10,000 Hindus and Animists of each sex by social precedence groups

1		Innine	-	Di	ראד אטז	F		Вики			Lfpfr	~
SOCIAL PRECEDENCE GROUPS	Fotul	Male #	Femules	Total	Malt B	Fe males	Total	Mules	Fe males	Fotul	Vales	Fomak #
1	2	3	4	5	6	7	8	В	10	11	12	13
1 Brahman and allied castes 2 Kahatrivi and allied castes 3 Vanva and allied castes 4 ( ood Sudras 5 Súdras who habitually em	4 3 3 2	5 4 <del>1</del> 2	2 2 2 1	6 8 8 7	8 6 8	5 6 5	12 8 13 9	12 9 14 9	12 7 11 9	3 4 3 3	6 6 5 5	2 2 2 1
ploy Brahmans as purc- hits and whose touch pol- lutes to a slight degree	2	2	1	7	8	6	8	Я	8	4	в	2
6 Other Sudras who occasion ally employ Brahmans as purchits and whose touch pollutes	2	2	2	7	7	6	8	8	8	3	5	2
7 Sudms who do not employ Brahmans as purchits and whose touch pollutes	] 1	2	1	6	7	Б	8	8	8	3	- 5	2
8 Castes which collute oven without touching but do not eat beef	] 1	1	1	в	6	5	10	11	10	8	5	2
9 Castes which ent beef but do not pollute except by touch	2	2	1	5	6	4	9	в	10	5	8	3
10 Castes which eat beef and pollute even without touching	] 1	2	1	6	в	5	8	8	8	4	6	2
11 Chates which deny the sacordotal authority of the Brahmans	} 3	4	2	8	10	6	10	11	8	3	5	1
TOTAL	2	23	1	8	7	8	9	9	9	3	5	2

Substitues  $T_{ABLE}$  d.—Distribution by age of 10,000 persons as such see for each definitive  $x_0$ , the proportion among 10 000 of the afficial who are found at each age-period.

			Note:					Dur.		
ALL PERSON	Total	I	Desf mate	Book	Leper	Tetal	Inmae	Deef mate	Hiteal.	Lega
1	2	3	4			*	- 4		10	11
0-4	978		101		12	287	90	820	340	
8-0 0-14	615 046	100	1,741	611	40	200	443	1,727	441	
IB-14 I <b>5</b> -19	787	774	1,776	725	228	961 138	204 204	1,683	417	
10-10 10-24	748	100	1,222	500	301 843	123	968	1,183	411	- 6 T
11-1×	794	1,000	010	100	718	710	1.019	947	-	÷
30-34	994	1,404	928	721	1,114	<b>111</b>	1,347	986	e i	1,2
14-89	170	1,161	425	141	1,007	634	747	461	471	9
D-44	967	1,163	143	763	1,010	E\$1	1,300	603	784	1,4
u ± 10−44	534 723	632	250	493	1,041	437	600	273	441	7
U-84	330	701	253	425	1,226	796	747	300	966	1,2
00 cml over	1,411	8 <b>3</b> 1	218	2,777	1,111	#11 #,061	811	36) 361	3,440	1,1
TOTAL	18,800	10,000	10,000	10,000	18,600	10.000	10,000	10,000	16,000	10.00

Superdiage Table — Distribution of inferentian by age aways  $100\,000$  of the population, i.e. the proportion of the effected in each age-period to  $100\,000$  persons of the same was and ge

	Į		HALF.		1			Fi b		
AGE-PER	Teta) Afforted,	Inmae.	Deef wat	Rilland	Laper	Total Shet-d	Inter	Donf- mate	Hhad	Lejer
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0-4 5-0	137	2 7	\$7 \$0	20	1	39 101		21 07	15 27	,
0-11 1-10	174 321	13	100	30		187	10 17 17	80	20	3
0-34 9-30	951	22	102	71	42	134	17	61	63 13	1
0-314 8-300	#	16	. 83 64	60	70	176	23 21	41	60 79	3
0-44	223	30	44	l ma	190	214	27		101 123	3
5-10 0-44	334 486	37 34	41 41	176	148	***	鲜	# #	176	-
S-EP C-end over	411	22	31 31	197	148	236 804	27	150 34	230 634	3
Tor	P40		73	20	נו	173	18	44	87	1

SUBSIDIARY TABLE 8 - Proportion of females afflicted to 1 000 scales at each ge

A -PEZ2000.	Total affected.	Zuraser	Desi-mat	.bbmd	Lep
. 1	2				6
0-4	801	080	e11	775	1,460
5-0 10-14	T41 T60	641 723	764 710	717	90
16-19	14	ROS	744	107 609	
20-24	167	130	196	971	44
16-10 16-10	F14	064	177	827	90
30-31	-	640	6270	930	34
#-#	434	# LR	474	880	27
#0-14 45-40	485 696	7313 0094	1746 ·	1,023	27
10-11	72	701	200	3,087	*
11-10	797	83.1	- 1	1,001	21
, 60 and on	1,000	1,061	eie	1,173	11
Teras	750	694	1 170	PPE .	825

## CHAPTER VIII

# CASTE, TRIBE OR RACE

FIVE of the Imperial Tables contain statistics bearing upon castes, tribes and races. The chief of these is Table XIII, which gives by seves the number of each caste which is found in each district. The others are—

Puble IX —Education in selected castes

XII-A —Infirmities in selected castes

,, XIV -Civil condition by age in selected castes

, XVI — Occupation in selected castes

Discussions of the statistics in these last four will be found, respectively, in Chapters V (Education), VII (Infirmities), IV (Age, sex and civil condition) and IX (Occupation)

The present chapter deals only with the figures in Table XIII Diagrams Nos 23-25 illustrate, respectively, the percentage which certain of the larger castes bear to the total of all Hindus and Animists, the proportion borne by the Bráhmans to this total in each district, and the percentage of this total which comes within each of the social precedence groups referred to in the subsidiary table at the end of this chapter

The statistics only profess to give particulars of main castes. The instructions forbade the return of sub-castes at the enumeration, and where they were returned nevertheless the entries under them have been combined in the tables with these of the main caste to which they appearance.

those of the main caste to which they appertain

3 The very limited time at my disposal and exigencies of space have placed the strictest limits upon the treatment in this chapter Limits of the treatment of the subof the many wide questions which surround the subject of caste, tribe and lace No attempt will be made to review the various theories regarding the origin of the South Indian peoples, or the discussions as to which of them migrated from the north of India, and which, if any, of them came from the supposed Indo-Austral or Lemurian continent which is thought to have formerly extended from India towards Australasia Nor will any considerable contributions be made to the pile of information which is already on record regarding the ceremonies and customs, the folklore and fables of the castes Nor will any theories be hazarded regarding the origin of the of the Presidency caste system in South India, or the first beginnings and derivations of the various existing castes, it being sufficient to note that the old idea (based upon certain passages in Manu and the Védas) that they all sprang from varying permutations and combinations of the four hypothetical castes of the Brahmans, Kshatriyas, Vaisyas and Súdras will not stand scientific examination. All these matters will doubtless be adequately dealt with in the course of the Ethnographic Survey of the Presidency which is now in progress

4 This chapter will confine itself to giving some account of the effects of the matters attempted in the chapter and to an endeavour to classify and arrange the various castes of South India in such a manner that the census figures may constitute a fairly sound statistical basis upon which the Ethnographic Survey may proceed

Classification of the castes Previous classifications of the castes may conveniently be first discussed.

At none of the three censuses which have so far taken place in Madras have the castes been arranged in a manner which enabled their characteristics to be examined in a systematic manner At the 18/1 centus all the people in the I rendency were classified under three heads (1) A intex (8) Europeans and (c) Europeans. The first of these was again divided into two sub-head (1) Hindus Christians Buddhists and Jain and (ii) Hindus Christians Buddhists and Jain and (ii) Hindus Christians Buddhists and Jain and (ii) Hindus Christians Buddhists and Jain and (ii) Hindus and under the former nearly 30 million people were classified under IT general groups such as Priests Warriors, Traders etc. according to the traditional and hereditary occupations in which they were supposed to be engaged. The rrangement indivinguishably confused high castes with low castes of the cast coast with those of the west, and even castes foreign to the Presidency with those matrix to it. Moreover no detail of the statistics of the various castes which were clubbed togother under these 17 general groups were left on record.

In 1831 the cortes and tribes were divided in the Impensi Table into Hindus and Muhamma lans, but detailed particulars of distribution by districts were only given for 49 of the Hindu castes which numbered over 100 000 persons each. The tables gave a list of all the entries which had been returned in the schedules and bowed under which of 17 main groups and 264 sub-groups each had been classified. But these groups were the same general occupational groups which had been adouted in 181 and the dissuffication was thus ouen to the same obsections.

as before

In 1871 classification by reputed or traditional occupations was again adopted—though not ellogether consistently non-indian Aratic races and non Assistances being shown by nationalities—and the number of functional groups was increased to 36. From an economic point of risw the results are less useful than the occupation statistics proper as it is difficult to classify by occupation the many coates which follow more than one celling, and from an ethnological spect they are disappointing as the same occupational group sometimes contains castes which are Hindu, linealman Jain and Buddhist by religion speak several different languages and come from such different localities as the agencies of the three northern districts and the plains of the west coast. To ascertain the distribution by districts of any given caste it is moreover necessary to refer first to the linker at the end of Volume XV then to the part of the table in Volume XIV which shows in what territorial divisions the caste was found, and finally to the separate tables for each divisions. Some 1500 caste names are duringuished, but there is no information on record to show what other terms were clubbed with any of these in complaing the tables.

6 This year Table XIII containing the caste xiii.

Part I -Hindu and Ammist castes.

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Section A. -- Clastes which speak Tamil
       B - Do
                      do.
                             Teluga.
       0 - Do
                      do.
                              Meleyalam.
       D - D_0
                      do
                             Селегее
       E- Do
                      do.
                             Orlya
                                              (1) Languages I tl
                              other languages (i) Innyuages foreign to the Presidence
       F -- Do
```

lart II —Musalman tribes.

Part III -- Christian races.

Part II —Caster races to of the Jame, Buddhists Parsis, Jews and those of other religious.

That i the castee have been classified by the religious which they profess and thirds and Animet castee have been further arranged by the language which they spook. Hindu cannot be separated from Animusts for receious which have alreely been explained above in Chapter III Religion. The distribution by districts of each caste is ascertainable from a single column and the Index at the beginning of the table show on what page the particulars of each cast are to be found.

The arrangement by religious and languages conscides with accepted usage as Musdiman tribes for example, are never connected by the peop le themselves with Hindu castes, even though they may carry on similar occupations, nor are the Oriya speaking castes, for instance, treated by them as being allied to the Malayalam

and Canarese-speaking people

Some few cases occur in which a Hindu or Animist caste speaks more than one language. The Uppiliyans, for example, speak Tamil, Telugu and Canarese, the Köyis speak l'elugu and Köyi, the Kálingis Telugu and Oriyá, and some of the castes of South Cinara speak both Canarese and Tulu. These have been placed under the language which appears to be most generally used by them, but the existence of such cases no doubt detracts somewhat from the accuracy of the

classification by language

No better method of arrangement, however, suggested itself. A territorial classification would not have been successful, as every district contains castes, tribes and races of different religions, languages and extractions, and though an ethnological or anthropometrical classification might have separated more scientifically than the system idopted the Aryans from the Dravidians, and the Kolamans from either, the information regarding face characteristics and cranial measurements (such as nasal indices) at present available would not have permitted the drawing of any clear distinctions between the numerous semi-Dravidian castes which form the bulk of the population. A really scientific classification requires full materials from the fields of early vernacular literature, history, folklore, customs, archæology, epigraphy and anthropometry, and none of these have yet been thoroughly explored

Brahmans have been shown in all the sections of the Hindu and Animist part of the table according to the parent-tongue returned by them in the schedules. This again seems to be more in conformity with native usage than any other classification. The people themselves do not so much distinguish Brahmans by their sects or their sub-castes as by the language which they speak, and they refer to them as Oriya Brahmans, Telugu Brahmans, and so on, for the reason that, as is shown in the glossary at the end of this Chapter, each of these classes is distinct

in many obvious particulars from its fellows

7 In addition to their arrangement is above in Imperial Table XIII the various Hindu and Animist castes have further been classified in the subsidiary table at the end of this chapter according to their social precedence as gauged by their adherence to the Bruhmanical systems of worship and the estimation in which they appear to be held by such Hindu public opinion as can be said to exist upon the subject

8 Finally, a caste glossary is embodied in this chapter which gives the various caste names returned in the schedules, shows which of them have been treated as main castes and therefore entered in Table XIII, states with which of such main castes the other terms have been clubbed in compiling the table, and comprises, for each of the castes in Table XIII, either a short account of some of its characteristics or notes regarding the sources from which information regarding them may be gathered. It does not, however, give entries in the schedules which were clearly names of sub-castes, such as Pákanátí Kapu, which is merely a sub-caste of Kápu, and so on

In drawing up the accounts of castes in this endeavours have been made to avoid as far as possible any repetition of matter which is already to be found in the books and periodicals dealing with such subjects, or in Mi H A Stuait's valuable descriptions of castes in the 1891 Census Report Most of the information is therefore new to print For some of it I am indebted to reports from local officers prepared in connection with the revision of the District Manuals which Mr Stuart, Editor

of the District Manuals, kindly allowed me to consult

This glossary is the first attempt of the kind which has been made and it has therefore no pretensions to be complete. I have made no very special endeavours to collect additional particulars for it. Such work can only be done satisfactorily on the spot, and time has been too short to allow of visits to the many castes regarding which information is still wanting. The Ethnographic Survey will doubtless arrange for this being effected. It is merely put forward to save the Superintendent of the Census of 1911 the trouble which the identification of entries of titles, sub-castes, occupations, and so on, occasioned this year, and to show those

who are interested in the subject what work has been already done upon it, how much remains to be done and in what directions existing information is least complete. It may also serve as a skeleton which the Kitinographic Survey may clothe with flesh and imbue with life. Perhaps, also now that the castes have been arranged seconding to religious and languages, and it is possible to see at a gluco in what districts each: most numerously represented, it will be practicable to organize systematic enquiry into them group by group, and to draw up connected accounts of the coates of the Tamid districts, the Telugu districts the Agencies or the West Coast which will be of more use to district officers and others than the somewhat desultery descriptions of a caste here and a caste there which are all that are at present producible.

9 Some description of the difficulties which beset the preparation of the necessary to a proper appreciation in the preparation of their limitations.

Difficulty of detains made The first and chief obstacle was the impossibility of defining scientifically what should be considered to be a caste. It is exceedingly doubtful whether cranial measurements (though they will doubtless separate the jungle-men from the trader classes, and the latter from the more Aryan Brihmans and immigrants from north India) will ever succeed in differentiating the very many semi Dravidian castes of which the bulk of the population consists, and at present so few castes have been measured that the data available do not assist at all in doing so. Intermarrage and inter-dining are no criteria in determining what is and what is not a caste. Among the Brahmans for example, (see the glossary) such matters are often determined by differences of sect. A Varshnavite Briliman will not marry or dine with a Service Brahman, but no one regards the two sects as separate castes in consequence. In any large caste such as the Brithmans or the Vellans (the present internal structure of both of which is examined at some length in the glossary) the limits within the caste itself within which a men may marry with the approbation of his relations or dine without incurring their soorn differ probably in every district, and almost in every taluk, and depend upon such matters as the territorial or other sub-divisions the religious observances in the matter of food, etc and the sect, occupation, wealth and social estimation of the parties concerned. These mutually exclusive sections are already numberless and are changing every day (for a man who has got up in the world will often hold himself aloof from those of his caste whom he formerly treated as equals) and they thus form a most perplaxing and unstable foundation for any scientific scheme of classification. These minute sub-divisions are not, moreover recognised or understood outside the caste itself and it would be contrary to native usage to treat them as cartes.

In the ordinary meaning of the word now-a-days a caste is rather a general than a specific term, and may comprise a number of sections, which, though they perhaps had originally a common ite,—often indicated in the name common to them all,—in their ethnic descent, their birth-place, their language or their occuption, are now infriging farther and farther apart in all every day social and religious

metters, and may not intermerry and do not usually dine together

Those castés have accordingly been treated as main castes in the table which appear to be usually accepted as such by the people. This is no doubt not accentificant it ecoms fairly practical. In many doubtful cases the Caste Lader appended to Volume XV of the 1891 Census Report, which gives the names of all the sub-castes returned in that yeer has been of use in deciding what should be held to be a main caste for it frequently happens that the same name appears in one part of the Index as a sub-caste of another part as the main caste of which the latter term is a sub-division. Thus Ambiga is entered as a sub-cast of Kabbéra and Kabbéra as anti-caste of Ambiga. A dunings is not a main caste in the estimation of the people who know it, and it has therefore been troated as a sub-caste of Kabbéra with which the Index shows it is closely connected.

Throughout the compilation of the easte table the endeavour has been to keep down as far as was possible the number of terms which should be treated as denot ing man castes. When our knowledge of the castes shown in the table is complete

It will be time enough to sub-divide them and record statistics of such sub-divisions. To do so at the present stage seems to be to risk a complication and expansion of the subject which would serve to deter further enquiry rather than encourage it. Even as it is, some 450 castes are distinguished in the statistics.

10 The second chief difficulty was that some of the entries were so vague that it was impossible to classify them with any main caste Difficulty with vague terms These indefinite entries were chiefly (a) linguistic, such as "Telugu," which may mean a member of any of the Telugu-speaking castes, (b)sectarian, such as "Saiva," which includes any Hindu who worships Siva, (c) territorial, such as "Vadugan," meaning merely a Telugu man, and "Konkani" connoting a man from the Konkan, (d) titular, such as Kavandan, Muppan and Udaiyan, which are titles used by more than one caste, and (e) occupational terms In the case of these last it is not always easy to draw a hard-and-fast line between expressions which are merely indicative of occupation and those which, though etymologically denoting an occupation, have, in course of time, been so continuously used to describe the caste following that occupation as to have crystallized into a genuine caste name "Kusavan," for example, literally means a potter, but the people of the potter caste are always known as "Kusavans" and have no other name, and the term is never applied to men of other castes. It must thus be treated as a caste name. On the other hand "Pújári" (priest) may denote a Bráhman priest or a Valluvan, the Pariah priest of the lowest classes, "Nése" (weaver) may refer to any one of a dozen castes which live mainly by weaving, and "Sanyasi' (ascetic) gives no indication at all of the caste of the persons so returned Special and emphatic warnings to the enumerators against such inadmissible entries did much to reduce the number of them, and the meaning of many of those which nevertheless occurred was made out by a reference to the other entries against the individual in the schedules, but some still remain incurably indefinite. They have had to be entered as caste names in Table XIII, but are printed therein in italics to distinguish them from their more legitimate fellows—see the note on the title page of the Table

- 11 A third obstacle to classification was the varying meaning attached to the same term in different parts of the country. For example, in Ganjám the Patras are Oriyá-speaking silk-weavers, while in Cuddapah they are cultivators whose parent-tongue is Telugu. The reverse also happened in several cases, the same caste being given different names in different districts. For instance, in the Tamil districts Gollas were called Telugu Idaiyans (Telugu shepherds) and in the Telugu districts Paraiyans were returned as Arava Málas (Tamil Pariahs)
- 12 A fourth difficulty was that of language In different languages the same caste would receive different names Kámpo, for transliteration.

  Transliteration.

  of language and example, is the Oriyá name for the caste known as Kápu in the Telugu districts

A fifth trouble was that occasioned by transliterations — For instance, in Telugu "Gollan" means a shepherd and in Tamil "Kollan" means a blacksmith — But in Tamil G and K are represented by the same letter, so that a Telugu shepherd living in a Tamil district ran every risk of being returned as a blacksmith by caste

With regard to the glossary and the descriptive notes therein, the critics may perhaps be reminded that it is difficult to ensure that any observations shall be entirely applicable to every branch of a caste, in whatever district and amid whatever surroundings it may reside. Customs and ways sometimes change in a marked manner from taluk to taluk even in the case of the smaller castes, and when a community which numbers hundreds of thousands and is found in half-a-dozen districts comes to be dealt with the probabilities that too universal an application may be inadvertently assigned to a characteristic which is in reality local in its occurrence are immensely increased. If there is one caste in the Presidency the customs obtaining among some of the members of which might be supposed to prevail among them all it is the Náyádis. The caste only numbers some 600 souls, it is found only in one

district (Malabar) and its range of pollution is so great (a Nayadi will pollute a Brahman at a distance of a hundred yards) that it is out off from all intercourse with other castes and so from most of the external influences which might modify its customs. And yet these customs differ in different talks of the district.

He who would aspare to adequately describe all the local and sub-divisional variations in the ways and manners of the castes of the Presidency would require a fietume or two to spare for the enterprise, and would eren then be unable to claim finality for his statements for the reason that, by the time he had worked down to the easter at the end of the alphabet, changes would have taken place in the precious of those at the beamining of it

14. It remains to say a few words upon the second of the two matters which this chapter set out to discuss, namely the effects of the caste-system on the people, its present condition and the changes which are occurring in it.

A man a caste affects his life from its beginning to its end. It frequently determines his occupation,—though as Table XVI above, castes do not now indhere as closely to their traditional callings as they case did—and it ofton fixes his residence for turn, most villages being divided into caste quarters. His social position, and with it his freeds and the limits within which he may marry are equally decided by his caste and so are his food, his drink, his name, and even sometimes the clothes which he and his womenkind may wear.

15 It is the fashion to assume that these personal and intimate effects of the caste-system are daily weakening under a Government which professes to make no distinctions of casts or

creed, and the fact that a Brühman will travel in the same railway carrage with a Parayan is instanced as any of the way the old order changeth. But the real depth to which modern solve it of the system have penetrated is probably often over-estimated. It is true that the various castes plung less tenacionally than they did to their traditional occupations, and that the boundaries between the large Sidira castes are less clearly marked than they were but on the other head the tend ener to confline intermarriage to the narrowest curele within the caste and sub-caste (see Brishman and Velidis in the Glosvary) was perhaps mover stronger and it is still increasing in strength. It is these small endogramous sub-divisions which are for all sooist purposes the real castes—and the Drawfahan costom, known as wharakaw which requires a man to marry if possible his maternal uncle s daughter casusts to restrict them within the closest limits.

Vo doubt in towns and on journeys caste projudices and rules have to be relaxed, but no eback in his own rillago the travellar is as particular as ever. There is an old proverb which says pettrases pettras schemes—in towns a quarter of the ordinary caste observances suffice, and in a rullway-carriage the fraction is performed obsultees even smaller. But the departure from orthodayy is only temporary legislation on a desty Indian railway journey are for the time being unavoidably less scruppiou than usual about their personal apolicesness, but it has nover been contended that rullways have permanently lowered their ideal in such matters. Once at their journey is each, they rapidly atome for that temporary defection from

their normal standard

How strongly even the lower ranks of society still feel upon points of easte exqueste is sufficiently shown by the fact that the claim of the Shánáns to a measure of equality in the temples with these above them in social precedence was recently sufficient to set a whole district by the cars.

16. The present condition of the caste system is not a matter which is corily described in a few words. The casental difference between the castes of this Presidency and those of Upper India is that the ideas of the Aryana and the rules of Manu have affected our people level deeply than those north of the Vindiyas. The body of the population here is Dravidan, and the system of Manu with its division of all classes into the four sharply defined castes of the Brithmans Kahatriyas, Vaisyas and Biddras, was never in evistence in this Presidency except in theory.

The subsidiary table at the end of this chapter, which was drawn up at the direction of the Census Commissioner for India, shows how the various castes arrange themselves for social purposes at the present day. Generally speaking, it will be seen from this and from the glossary that the more a caste employs Brahmans to superintend its religious ceremonics, and the nearer it approaches to the Brahman customs in its social and religious observances, the higher it is held in social esteem, and it is therefore the more to be regretted that some of these customs, such as infant-marriage and the prohibition of the marriage of widows (and perhaps also vegetarianism) are so far removed from the ideal

The groups of the Kshatinas and the Vaisyas and the castes allied to them (Groups II and III) are, it will be seen, the smallest in the table, and the castes placed in them are either foreigners or are communities which have been so classified less because they are Kshatinas or Vaisyas in the strict sense of the words as Manu used them than because the people generally have loosely accorded them a position generally corresponding to that which was theoretically held by those two castes

For the table professes to place each easte in that group in which it would be classified by such public opinion as can be said to exist upon such a matter, and not to airange them according to the shastine evidence regarding its position which each can adduce

18 In grouping the remaining castes much difficulty was experienced in finding criteria and touch-stones which would apply the social groups.

The criteria adopted in arranging the original grades of society and in all parts of the Presidency

Social estimation can be gauged by the degree to which the food and water touched by the various castes will be accepted by others, by the extent to which the barbers and washermen will do service for them, by the length of the period of pollution observed by them after births and deaths, by their occupations, by their wearing or not wearing the sacred thread, by their allowing or not allowing infant marriage and widow re-marriage, and by the distance within which they are permitted to approach the innermost part of the temples. But for various reasons, chief among which is the fact that the practice regarding these matters often differs in different sections of the same caste, none of these considerations serve as an altogether satisfactory test. Eventually, as will be seen, the standards adopted were a combination of three considerations whether Brahmans act as purchits at the religious ceremonies of the caste, whether it carries pollution either with or without touch, and, in the case of the lowest castes, whether it allows or does not allow the eating of beef

Even these three criteria have not that universal applicability to all parts of the Presidency which could be desired. The Telugu and Oriyá Bráhman is less particular regarding the castes at the ceremonies of which he will officiate than his brother in the Tamil districts and on the west coast. Similarly, ideas about pollution are weaker in the Telugu country than in the south or in Malabar. The result is that some of the Telugu castes appear in a higher place than that which they would occupy if they lived further south. The Idigas, for example, who are Telugu toddy-drawers, find themselves in Group VI among those who occasionally employ Bráhman priests and who pollute by touch, while the Tíyans, who are the toddy-drawers of Malabar, are in Group VIII as being a caste which pollutes even without touching and for which Bráhmans will not act as pinionts. On the other hand, the eating of beef is very uncommon on the west coast, and it will be seen that the two last groups in the table (IX and X) which contain the castes which eat beef do not include any Malayalam castes whatever

19 The line which divides Group IV, Sat-Súdras, from Gloup V, Súdras who also habitually employ Bráhmans as puróhits but whose touch pollutes to a slight degree, is not very well marked. The Súdras who appear in the former have been placed there on a consideration of a variety of circumstances. Chief among

these are the facts that Brihmans will take curds and butter from their hands without restriction, will cook in any part of their houses, and are polluted by their touch to only a slight degree, and also that for many small reasons which it would be tedhous to set out at length, they are placed by Hindan generally in the upper ranks of the great body of castes which habitually employ Brishmans as priests at their ceremonies.

20 It will be seen from the abstract of the table printed at the head of it that were 30 per cont. of the population of the Presidency are classed as Sat-Stdras in Group IV and that 16 per cent more come into Group V among those who habitually use Brilmans as purchity. The lowest castes which cut best and pollute even without touching number nearly 15 per cent, of the population.

21 At the end of the table come Groups VI—XIV containing the castes which cannot be included in the scheme. Those in Group XI the Kaumstlans and Kamsalas and the Lingdynt castes do not admit that the Brahmans have any sacerdotal authority over them, or can be polluted by them and they cannot therefore be ries filed on the principles which have been followed. Their attitude in the matter is explained under Kammalian and Lingdynt in the glovery

Group XII contains the titular linguistic sectarian territorial and occupational terms to which reference has already been made and which convey no accurate information as to the caste of the indiriduals who returned them, while Group XIII includes castes foreign to the Providency which asturally cannot be conveniently

arranged with those which belong to it.

22 The chord difficulties in drawing up the table were occasioned by the fines in the control of the same caste frequently follow different send customs and that the same caste is sometimes held in higher estimation in one district than it is in another. For example, the members of the Konga sub-division of the Volldias are hardly entitled to be classed as Sat-boldias though those of the Tondamandalian section certainly are. Som Böyas do not est beef and would therefore come ingher than Group IX. The Shoins in Chingleput and Madras take a higher position than those in Tinnovelly. In such cases the caste has been grouped in accordance with the place held by the majority of its members.

Within each group the cattee are arranged first by lingui to divisions and then in alphabetical order. This does not however of course imply that all the castee in each group are on a position of absolute equality. The temple-priest classes of Bribmans for example rank below others in public estimation. To attempt to arrange all the castee in the Prendency in the absolute order of the social estimation

in which they are hold would be a difficult and invidious task.

Even as it is, there will be several castes which will be disast field with the position accorded them. I drew up the table in accordance with the information available neither extenuating anything nor setting down aught in makes and committees of native gentlemen formed for the purpose in every listinct larenticized and amended the original draft, but I am well aware that the task has been a most delicate one. The first few and the last few groups gave comparatively little trouble. It is those in the middle which are the difficulty. It is is though one was called upon to similarly classify the social grades in England. Princes and posers would clearly come first, and centermongers and cool beavers last, but to docil the relative procedures of the butcher; the baker and the candlestick maker or of the solicitor the dector and it is declineater would tax if a discrettion of the me to experience of the Lord Chamberlains.

33. Cheef among the castes which are dissisted will come those which are aspiring to a social position higher than that which Hinda society in general is inclined to accord them. The kammalans and kansalas and the Paintikirms desire to be classed as Bethmans the Pallis or Vanning the Shindas and some of the Balliss claim to be kakatriras and the komatis the Muttins and some few Vollilas state that they are Vasyas,

The Panikkans of Timevelly wish to be treated as Vellálas. The cases of all of these have been shortly considered in the notes regarding each in the glossary. The glossary also gives many instances of castes which, though they do not definitely claim to be classed with those superior to them, have taken to using the titles and names of these latter without having any right to do so. See, for example, under Vellala

These movements are contrary to the teaching of Manu, who classes falsely asserting oneself to be of too high a caste in the same category with breach of trust and incest, and moreover a caste does not enhance its real position by wearing threads, marrying its children as infants, and giving itself a high-sounding name. It can obtain far more honourable distinction by educating its members and elevating their lives. The Native Christians afford an example of how much can be done to raise a community by unpretentious efforts in these directions.

24. In considering the present condition of the caste-system it is not only necessary to note that the various castes arrange them-Effects of Endogamy, Exogamy and Hypergamy on the caste-system solves in groups which are held in varying degrees of estimation by their fellows, but also to remember that within each caste there are again further sub-divisions which frequently decline to The internal construction intermally with one another and even to dine together of the two castes of the Brahmans and the Vellala, which afford typical instances of this condition of things, has been examined at some length in the glossary, and the notes under other castes also give frequent instances of the endogamous divisions There seems to be no rule or system running through into which they are split up these sub-divisions, and they are usually founded merely upon a territorial basis Exogamous sections within these endogamous divisions, such as the Brahmanical gótras within the linguistic divisions of the Biáhmans, seem to be much less common than they are further north, and the only case of the custom of hypergamy within the caste\* which has come to notice is that mentioned in the glossary On the west coast, however, a form of hypergamy between under Semman different castes exists, women of castes equal to or higher than the Nayars being prohibited from forming unions with men of castes below them in rank, though the men of these castes are not similarly restricted

25 More than all, it should be borne in mind that from day to day constant changes are going on in the customs of the sub-divisions of each caste, and that these affect the social position held by them, and often, in consequence, by the caste to which they belong

In many castes, for example, sub-divisions may be found which are taking to the Bráhmanical customs of infant marriage, vegetarianism, and so on, while the main body of the caste adheres to its original observances. Thus the Kallans of Tanjore shave their heads and call in Bráhmans at their ceremonies while their brethren across the border in Madura continue to merely the their hair in a knot and employ their own folk to officiate as their priests. This advance of one section will doubtless in time enhance the social estimation of the caste as a whole

Sometimes these changes are sufficiently persistent to result in the gradual evolution of entirely new castes. The Jatápus afford an example. They were originally Khonds, but they have now given up eating beef, and taken to infant marriage and the worship of the Hindu gods, and are practically a distinct caste.

26 A sub-division or a caste which is thus trying to get up in the world by the providing customs are come old custom or other which allows its Dirividian origin to appear. The Játápus, for instance, still worschew widow-marriage still permit divorces, and the Véttuvans, who esteem themselves superior to Vedans, call themselves Vellálas, and are some of them taking to vegetarianism, still worship aboriginal goddesses, and though they discountenance widow-marriage do not perform sráddhas. The Ambalakárans (see glossary) afford another example of the kind

<sup>\*</sup> Risley's Tribes and Castes of Bengal, Vol I page lxxvi

The existence of totemism sometimes serves to prove a Dravidian origin even when almost all other agus of it have been lost. The case of the Komaps in the glossary is an illustration of this. Other cases of totemism will be found in the glossary under Boya, Jútipu Kálingi Kapu Kurni, kurning, etc.

27 The evolution of entirely new casties is not always due to the adoption of the customs of superior casties. It is commitmes owner the everythese set height.

The evolution of entirely new caste is the superior casties. It is commitment owner to be constructed as the superior of some to the occurrence of a change in the occurrence o

section of a caste. Instances of this are the kölivans and Vallavans who were originally the weavers and the pricets among the Parayunas but now will not intermarry with others of that caste and, though they are sometimes still classed as aub-divisions of the Parayunas, are generally regarded as new and distinct coasts. Sometimes a common occupation is sufficient to combine members of entirely different castes into a body which in time becomes a caste by itself. An example of this is afforded by the Parayunas, are generally who are even now recruited from other bodies but whose commanity of occupation as servinis to the southern ramindars has bound them together into a distinct caste. Sometimes migration to a new country will cause a section of a caste to gradually, so differ from the parent stock that it becomes a new caste. The Pattapas were probably within recent times a branch of the Pattanavans and they were so classed at the 1871 census but they are now a caste by themselves.

The changes which are thus constantly occurring in the constitution of the caste-system have naturally resulted in many sub-divisions and even many whole sates, deserting their traditional occupations for other callings. How very general is the tendency in this direction in spite of the warnings against it in the Bingavadgita and the Pardnas, will be shown in the next chapter in the course of

the discussion of the statistics of occupation by caste (Table XVI)

28 Altogether therefore the present condition of the caste-avaiem is totally contract of past and process on and entirely different from the picture of its original state which Manu and the Purinas and the other ancient books present to us. In those times, instead

of bandreds of castes there were just the four communities of the Brdhmans Kahatriyas Vasyas and Súdras. Each of these kept reportually to its traditional occupations instead of following as at present any calling which promises to be profitable. They did not confine their marriages within the merrow limits which are now the rule but, except that (apparently the authorities differ) a Brdhman man might not marry a Súdra woman, the men of any of the four castes might marry with any of the women of any of the castes below them.

29 So far we have dealt only with the Hindu and Animist castes of the
Presidency and it remains to say a few words about

\*\*\*Manifestable\*\* the tribes and Traces belonging to the Muselman,

Christian and Jain religions.

Muslimans in the Presidency constitute only some 6 per cent. of the population. They are of three descriptions. (a) those who are immigrants from other provinces and countries or pure blooded descensions of such immigrants. (b) those who are full blooded natives of the Presidency who have been converted to Islam What proportion each class bears to the others it is not possible however to accurately determine for though no foreign Busalman over calls himself by the tribal names restricted to the mixed races and the converts (such as Diddchula, Jonagan, Labhin Mapplin, Marakkiyar etc.) many of these latter arrogan to themselves names such as Sayad sod Sheik which in strictness only apply to purposed Massalman. The stratutes of point tongue, however a law already been seen throw an indirect legit upon the question and show how very largely the Mussilmans of thi I revulency must be converted or of mixed race.

30 It follows that it is of hitle advantage to endeavour to con truct a table of social procedures enough the Wavalman and draw inferences from the numbers found in each of its groups.

It may however be said that of the tribes of foreign descent the 'anyad who are in strictness the lineal descendants of the Prophet are generally admitted by all

others to rank first, and that next to them come the Sheiks, who are the offspring of the three first Khahfas or successors of Muhammad Following the Sherks come the Sharifs who are the descendants of Saiyad mothers, then the other tribes of pure blood, such as the Moghals, Navayats and Pathans, then the mixed races, and last the baser occupational groups (the members of which are known by the name of their occupation and not by my tribal appellation), such as the tailors (darvis), the sweepers (mehters), the burbers (hajams), the butchers (kasáyıs), the washermen (dhóbis) the bone-setters (jerrahs) (but not the hakíms or physicians), the wrestlers and icrobats (pailw ins), and the shoemakers (muchis) These occupational groups, however, are apparently not castos in the ordinary sense of the word, as they seem to intermarry among one another, and do not necessarily retain the functional name to which they were born The son of a dair, for instance, is not called a dair unless he follows triloring as a profession

The customs followed by the foreign Musalman tribes in this Presidency are described in much detail in the book (hancon-i-Islam edited by Di Herklots, and the Mappillas have also attracted considerable attention, but the ways of the other mixed races have never apparently been fully described. Time has not permitted of any personal enquiries into these and the information at my disposil is too

incomplete to be worth putting down

Contrasts between Musalman and of all classes differ from Hindus may, however, be shortly sketched

The various tribes may not intermarry, but within the tribes there are no endogumous, exogamous or sectarian restrictions against intermarriage There is no bar to the members of one tribe cating with those of another except that which is founded on social distinctions There is no regular priestly class amongst them, though the Shinhs have priests of their own tribe, called Imams, who are intermediaties between them and Heaven and so stand in much the same relation to their congregations as Roman Catholic priests do to theirs There are also a few Pus, or hely men, to whom reverence is paid The priests who officiate at the mosques are drawn from no particular tribe, but are required to prove their fitness for the position and to have this formally confirmed There is no pollution among Musalmans, and all are equal in the mosques and in the build-grounds. Even a sweeper may take the first place in a mosque at service if he is the first to arrive there

There is no infant marriage and widows may freely remarry (the Prophet himself married a widow). They will eat meat but not pork, and may not drink alcohol. They bury their dead and place the herd towards the west in the direction of Mecca. They have no regular staddhas, but on the anniversary of a death they will distribute food to the poor, and on the 14th day of Shabán the eighth month, (the anniversary of the battle of Ohad) they have a sort of All Souls' Day on which the death of the Prophet and his family and of ancestors in general is commemo-

rated, and gifts made to the poor

They have no sacred thread, either shave their heads completely or grow then han is far as the lobe of the ear, went beards, but do not allow tattooing

32 In many respects their customs have clearly been influenced by those of the Hindus round them, and these imitations have probably been encouraged by the attitude of the Emperor Akbar, who was in favour of a union between the followers of

the two religions and even married his son to a Hindu princess. At some of their ceremonies cloths are distributed to the needy in the Hindu manner and sandal paste is used. The marriage ceremonies, instead of keeping to the simple form prescribed by the Koran, have been greatly elaborated and even include processions. A necklet of black beads, which is formally put on like the Hindu tall, has also come into use and the women wear bracelets which are broken when they become widows

The religious customs of the Hindus and Musalmans have also become curiously blended in several instances Hindus take a leading part in the celebration of the Mohurram in Madras City Passages of the Korán are sometimes chanted as mantrams in the Hindu fashion Though the Koran discourages astrology, lower

class Musalmans will consult punchangam Brabmans about the chances of the success of their enterprises. Some of these Brahmans will send half the fee so obtained to the Musalman mosque at Nagár near Negapitam, and will even offer sugar and flowers at that shrine, though they endeavour to excuse the act by saying that the sent to whom it is consecuted was originally a Brahman. Musalman women of the lower classes break socies unts at Hindu temples in fulliment of yows. Stringgest of all there is a Hindu temple at a village called Uraryár two miles from Sri rangam which is sucred to a goddess called "Tulukka Náchiár or the "Musalman Lady who is said to be a wife of the Hindu god Ranganitha at Srirangam

33 The statistics of Christian races are contained in Part III of Table XIII

Christian race—Raire Christian

Which divides them into Native Christians, Eumannas and
foreigners, and Table XVIII gives particulars by sex
and age of Suropeans (which includes Americans and
Australians) Rurasians and Armenians Diagram No 35 further shows the number
of Buropean British subjects other Europeans and Burasians per million of the
population of each district.

Native Christians have increased in the last ten years from 825 424 to 983 888 or by no less than 19 per cent. This striking rise has already been referred to in thatter III Robgion, above

Kurasana, on the other hand, have decreased from 26 043 to 26 18 1881 and 1891 they were alleged to have increased at the abnormal rate of nearly 31 per cent. It seemed clear that this rise could not be real, but must be owing to Vative Christians who had taken to European ways and dress having returned themselves as Eurasians with the idea of enhancing their social position. Collectors of districts in which Eurasians were numerous were accordingly requested to endea our to ensure that this cause of error did not recur this year it bring suggested that one way of preventing it would be to appoint Euramans as enumerators of blocks in which Eurasians and pseudo-Eurasians were commonest. The result is a decrease of Eurasians in ten out of the 2 districts. In Madras and Chingleput togother there are 635 less than there were in 1891 and in Malabar 228 less. In the Presidency as a whole there are 13 per cent. more than there were 20 years In spite of these precentions, however cases appeared in the schedules in which persons with native names and following such unlikely occupations as field labour returned themselves as Eurasians, and it is parliage not possible to form any decided omnion as to the real rate of increase of the community interesting as the question is both scientifically and politically. The ovil condition, education infirmities and occupations of Eurasians are discussed respectively in Chapters IV (Age. Sex and Civil condition) V (Education) VII (Infirmities) and IX (Occupation)

34 Europeans number 13,98° against 13 al. n. 1891. The smallness of the moreover is due to the reduction of several of the garrians of European troops. Males are naturally more numerou than females the totals being respectively 8 697 and 5 25 but among children below fifteen years of ago the reverse is the cav. Of the total number of Europeans, 12,541 are Britash subjects and 1,591 are of other nationalities. Of the latter 378 are French, 328 German and 25 American Most of these as has already been mentioned in discussing the parent tongue statistics (see Cluspier VI) are missioneries.

35 This chapter may conclude with a few words about the Jams None of the their religions in Part IV of Table XIII are sufficiently common for the caster belonging to them to call for separate notice

The Jam of Madras are an entroly distinct community never into marrying in to their obligonates or esting with them. In this respect they differ from the Bombay Jams who will est with Hindus. They also differ from the Bombay Jams in wearing the thread. Most of them are cultivators or traders, and they are chiefly found in Morth and South Arcot and m South Canam. They do not cut flesh or fish, or smoke, and they do not permit widow marriage which is apparently allowed by all other Jams.

In this Presidency they seem clearly to have no castes, properly so called, and none have consequently been distinguished in Table XIII. Of the 27,000 Jains enumerated, 22,000 returned their caste as Jain. Of the other names entered in the schedules, some are sectarian, such as Swétambara and Digambara, and others are territorial descriptions such is Márwádi, Mahratta and Gujarati, or occupational terms such as Chetti (trader), Tarakan (broker), Vellala (cultivator) and so on Hindu caste-names were also returned in some cases

The Jams may all eat together. They have, however, certain exogamous sections, some of which bear the names of the Brahman rishs while others are called after their supposed original ancestors. The former are perhaps survivals of conversions of Brahmans to Jamsm. Recently, moreover, their priests, who are called Indras in South Canara and Vádhars elsewhere, have been attempting to hold themselves aloof from the rest of the community and give their occupation an hereditary character, and they are refraining from inter-marrying with the other classes

## SUMMULARY TABLE-Hinds and Animal Cadm by Social Precedence

#### BUMMARY

_						
1 _	See Pa and Groups	Pm•o ∧	¥ LFs,	Tr cr.	PRUEN 40 GROUP TOTAL POPU- LATER MINUS 23 AKINDEN	
			i		'	
	I. Brahman and Escil artes	1,904,786	B(1,863	611,614	34	
1	II Kalastry and Bad setre III Ventra and albeit centre	308,364 494,673	184,684	184,660	114	
1	IV Set.Sáirte er Good Sáires	10.676.888	125.60	£311.44	ano 1	
	Y Salras he balacustly employ Britmans	\$.677,696	2,783,711	1,591 YIL	10-3	
ì	purshit and whose treats polistes to slight				l i	
J	degree. FI fidnes who presidently employ Britaness	8.016.000	1044.313	1,447,007	11.7	
1	as percent and where touch policies.	.,	1,000	1,000,000	11.2	
1	VII Saltran ho de not employ Brakement as	1,978,919	961,113	004,700		
	perdate and have truck pollate	1.003.000	1 11 12 16	1.679740	*3	
	VIII Caston buck polls even without toucking but do not on level.	1,863,900	1 11117112	1 476 (40)	**	
	IX ages lock out level but do not realist	1,254,470	<b>401,784</b>	655.8gg	3.5	
П	grapt by mark	1			1	
	I tavita bech can beef and pollete even	5,961,068	<b>2,349,7</b> 10	2,541,336	148	
	writhout teaching  XL (art) Mich days be an distal authority of	1,112,004	842.000	580,834	111	
	the Brikemen	202				
	XII Cases us luck out less finently	142,711	07,047	78,664	0-4	
	mdeated.	11.510 .	6,830	6.000		
	XIII Custos furnigm to the Premduncy XIV acts not stated	8,370	1,127	1,000	- 1	
1			1,121			
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#### DETAILS

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	Trings	Tambella		1,730	Triaga	Tele		19,110	i
	Nahraka	Elevania.		18,379 188	Malayahan Camerer	74 74			1
	Canaryss	Heimin Bribana Remin		- 570 P31,680 1 460	Orbina Orbina	Rajdyuri Vám		35,316 11,335 783	ı
	Origa Others	Brillman Britman		127,934 106,900		71 Troat	Tot	491,578	
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	Cameres	Religie Keterira		4.941		Diseivas Galla		31,79H	1
	h-H	Charipeo Charano Boods		10 304 847)	Telega	Kahogi Kamma		130.5 M	ĺ
	Others	Khatri		1.31/7		Kaye Examera Siried		2,678,448 199,200 26,464	É
	"-"	Paterillares (Majpet		6-,140   18,173		Vehicle fol		##3.77 17,6-3	i
		Carolhas		18,373	Malayalam	Xiyar	-	410,244 4231	
	l		Ter	<b>187.394</b>		Simuses	)	123(	l

		DETAIL	S—cont		STRENGTH
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(B	ant Gvadigu	23,008 1,495 4 200	Telugu-cont	Togata Tottiyan Vipravinodi	150,463 187
Canareso	(ótari Joilí Jakkali <sub>b</sub> a	08,085 17,05		Fruman Kolayán	2,537 16 889 8,071
1.5	Badhóyi Bhondari Boislinobo	19,880 1,090 8,880	5	Marnyan Muvvári Oháródi	2,614 1,108 46,177
	Bolási Chuditiya Dbakkado	4 09 1 76 17 81	3	Gauda Gatti Gudy, ára	1 543 585 2,606
	Doluva Gaudo	102,89	10 Canarese	Heggado Kabbéra	19 774 4,614
0	Godiya Khódura Kudumo	19,76 12,9	03 91	Malava Patraméla Patvégara	1,202 469 16 319
Oriyá	Kumbháro Malianti Mali	7,1 17,7 1,3		Tore yn Alia Aruva	20 343 8,159 158
	Mani Odiya Pandito	963	318 225 761	Ashtalóhi Bosántiya Guni	1 752 1,373 1 728
	Patra Ravulo	Б	245	Konsarı Muriya	460 18 195
	i Sanjogi   Bomara   Sunneri	5 81	107 006 ,663	Pondra Pothriya Róna	329 31,495 7,002
Others	Mahráti Muo'chi Rangari	13	6,804 1,604 1,253	Ronguni Sonkari Telli	407 48,739 1,835
02	Sonagara	10,87	0,909 Others	Tonti Chapt(gára	5,677,628
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1 mare Abit & GRO	hitually emplo i Brahmi whose touch pollutes	to a	Other Su	dras who occasionally as purblish and whose	employ c touch
slight dearee	(\gamudaiynn	1 3	17 977 Brahman 87 545 Pollutes	por	162,471
	Andı Dusı Knikólan		6,889 346 762 55 640	(Ambalakaran Ambattan Kallan	199 965 185,619 16,296
	Malaimán Maravan Mélakkaran	· ·	338,703 10 727 151 270	Karaiyan Karumpurattár Muttiriyan	11 560 65,717 5 167
	Nattamán Nattán Óc'chan		11 985 4,105 ,554,316	Nókkan Panikkan Panisayan	30 406 13 729 18 878
Tamil	Palli Pánán Pulnyan		3,517 6 240	Parivarani Pattanavan	37 062 13 499
	Sénaikkudaiyá Sudarmán	a \	39,336 40,592 1 064	Pattapu Sáyakkáran Sembadavan	\$ 186 53,695 395
	Súdra Valuvádi Vániyan		5 632 171,138 1,285	Séppilivan Uppiliyan Uráli	43 664 62,79° 360 29
	Agaru Aiyarakam Arakala		18 260 698 24,217	Valaiyan Vallambau Vannán	24,24 209,71 25 51
	Bogam Gandla Gavara		34,560 55 529 82,362	Védan Véttuvni Bestha	74,88 41,07 32,03
	Janappan Jetti Karnabattu		1,484 11,279 11,215	Dásari Deváuga Gamalla	275,59 150 9
Tolugu	Majjulu Nagaralu Nágavásulu		15,191 24,446	Gudala Jdiga	231 3 39 0
	Noyyala Perike		22,732 1,068	Jálári Kum	24,7 15,3 1614
	Sálápu Sále Sáni		325,912 3,900 382,677	Mangala Medara	20 (
	Telaga				35

### DETAILS .....

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Tringu-cont, Takkele	110,178	Sepalga	2,673 6,737
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Mileyalam Miliam Tarahan Yigi-garaktai Ganga	0,000 0,275 1,437	Dettrola Cristola Disitos	80,000 617 618
Onnersie (Canign )	18,408 304,295 13,196	Gicyleta Glionitora Kamunchia	1,140 606 306
Onya Bense Dhabi Gelara Katik	4,166 26,635 1,481	Yin Kevato Theka	136 30,306 663
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ALITED BENEFILD	1 791	Mili Nodia Tebys	3,136 160 3,000
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Tamil Malanta Malanta	4 900	gradi	89,707 4,931 1,891
Malaysis Mondi	1,110	Tryfero	988 79
Modeger Tendenson Verrytin	1,754	Biples Kadabonteni	943 246
Torakia Bagain	1,949	Eitte-Mahri	1,794
Bands	31,651 2,651 181	Others Knowled	10,830
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Asserts	18,776	Cherma	383,297 110,974
Padry -	24,175	Ladan Lamailea	104,043
Casarra _ Leissi	39,0.W	M inystam { Kautean	14,503
Karl spara EDI-L ta		Karrapiles Kirtusiy lin	2,846
Kadya K mbera	25 444	Livetryan Luris'cian	A,672
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i i	Marilin	19 200			logguli	49	0,015
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alayálam-	Panivan	5,24	2		TATAL		
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	Vélan	15,6	Tami	ıl	Kammalan Kamsabi	1 2	71 583 \ 30 081
	Votturau		97 Lelu		(Lanojiga	,	816
	( Bellara	142,8	95		Gauli	,	102 121
	Billavn	17,0	589 552		langam   kannadiyaa		20 975
	Halépaik Hazala		109   Can	arcsc	Lingayat	-	188 518 17 506
Canarese	≺ Koraga	1,	194		Pánchala	,	4,328
	NalaLéyava		631		Sádar		
	Pombada Sanugára	1,	700		Tot	AL 1	,112,624
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except by to	neh	1	1		Kuttadi	•	ვ 596 \ ც <u>2</u> 16
m11	Nil		7,189		3160000	1	1,209
Tamil	S Boyn	1 7	5,719 T	'amıl	Pambaikkaran		325
Tolugu	[ Játáru	\	1		Pujári Saiva	i	203 614
35 151	Nul	<u> </u>	32,273		Sanyası		12,548
Malayálam Canareso	Bédaru	ļ	66,753		Udaiyan	1	900
Oriya	Bávari (Gadaba		10,395 20,734		N(so Telngu		6,110 95,924
	Gond	\	16,568	<b>Folugu</b>	Vadugan	1	1 822
Others	Khond	1	91,886		Konkani	,	1,000
J. Merz	Poroia	1	183,159	Others	\ \larvarı	r	142,71
	(Savara	1.	254,676			TOTAL	142,11
i I	Тот			l	VIII	i	
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Castes who	ching-	\ ,	,152,840	Carica Io	(TROUP XIV		į
	Paraiyan	'	486 884	1	(TROUP ALL		2,3
Tamil	Chakkuliyan	1	755,316	Conta Pi	ot stated		
\	Madign	ļ	1,405 027	Curre III			
Telugu	Mála Ójalı		8,238	1	Gran	d Total	35,078,4
Malayála	m Nil	1	147,987	1			J
Canares	Holoya	1					

### GLOSSARY OF CASTES, TRIBES AND RACES.

(Those meluded to Paris I and II of Table XIII)

a.-Amb

Here—(i) Names printed a circumient type as Agranulatiyan, are those of more contes, the distribution of this printed that ALIL. Type and the contest is the first individual of the more contest, the contest is the lacentary blanch, (one the tables at the rest of Values XII.4), we shallow that divinent in the more contest is the Predictory and are shaded in most that the property of the predictory and are shaded in most the problem of the contest and the contest is nection F (0) of Part | of Table IIII. and its much cause the totals of the contest are printed direct interest and the contest and the contest and the contest are printed direct interest and the contest and the contest are printed direct interest and the contest and the contest and the contest contest and the contest contest and the contest contest and the c

Acontyváno-Orlyá-spenking currers of grain, etc., on pack bullooks. Treated as sub-division of Gaudo. See Bolodrys.

Access-Verlikla-A name assumed by some Karalyans of the Tanjore district.

ADAPADAYA—A Canarese synonym for Kelasi. Asspens is barber' bag ADAPAP —A sub-casts of Balija.

Annary-streat-felogu beggars, who beg only from Mangelas. Taken as sub-carts of Disari—See Andi.

ADDAINS—A title assumed by som Agumedelyns in South Arrot.

ADDAINS—A sub-cest of V Hilly. They are singers and rections of Divisis (Balva) hymne in Sairs temples, and are known also as dournes.

ADITAR-Literally slave ; sub-casts of Cheruman found chiefly in the hill tracts of Malabar and in Couth Canara.

Antifron—Literally by stander synonym for Ka atlyan. Arunas (12)—A territorial pame returnel by certain Muselmans.

Agamudaryan (317 877)-A cultivating casts found I all the Tamil districts. In the south spanning and the second same proton there are nogeth has nearly doubled in Tempora, permap owing? the assumption of the name by other casts his the Marayana and Kallasa. In their excious and manners they desely follow the Velikies. Many of those is the Hedura district are the domestic servant of the Maraya Zaniodars. That tithes are Pillia and Servarjayiana. (C.R. 1891, para. 85°; Medera Men., Part II, pp. 13, 43. North Area Men. Vol. I.p. 11]. Agama, Avan. (1 343)—Telaga cultivation and market-gardenests found in Visagapaiana and Ganjand statutes. They are also sellers of regetables and bete-lead.

Ganjan durines. Ther are also either of repretities all brib-leaf.

Agrawells (65)—Upper India traders.

Agrawells (65)—Upper India traders.

Agrams (18,876)—Canacese washerman. [OR 1891, para. 491; Buchana Mysere et Vol. 1 p. 151.)

ASIMOLIVA, Aux K. UTTET AGRICULTA KERA SITA VARRI KELA KRILTRITA—Liberally belonging to the few reas of Kahatryan. Taken as being verocymno with V calyrance Falli (gr.)

AMMEN (199-A present home for Mohammadana.

Alyrankany (18,260)—Trigge cultivaters. In their couls and religious bervances they clevely follow the Képus and Bully s, and they may intermenty with the Tedgas. They will except drinking water from the hand (1601as. Their west) agromers in Fitzeds.

AMMEN (Erico)—t sub-curie of Valkraings. [Thes. Myser Oscietor Vol. 1 p. 332] Annulas. Valkrain (1840)—1 a Sub-curie of Valkraings.

AMMEN (1840)—Tributher for the Sub-curie of Valkraings. [The Myser Oscietor Vol. 1 p. 182.]

ALIANA—Literally silvar. A sub-curie of Vineta.

Aliarnia (1840 m.)—A sub-curie of Narvan.

Aliarnia (1841 m.)—A sub-curie of Narvan.

Aliarnia (1841 m.)—Norvare in sellpas. No are found only! Madora and Timerelly. Their titles are 19, nalyan ad Mispean. They are not allowed to tere filleds temples.

are P9 naiyan ad Mappan. They are not allowed to enter Hinda temples. Alta (20 842)—A coate of Oriya cultivators. [C.B 1891 para. 367]

ALLAYS (4)-Unrecognizable

Allievila - Leterally the lily lan sub-casts of Anappan Allievila - A sub-cast of Valluvan hish claims describ from Thruppin-Ahá one of the twelve Valshnava Painte.

Ampalakkran (183, 11)—A Tunal cast of ultirators and village watchness. Till recently the term Ambalakkran was considered to be title of the Kullans, but further requires have bown that it it has now of distinct cast found which you the Trichhoppy district. The Ambalakirans and 111 the page of manner cast mone country in the Productory of method. In Announcement and Mattinyane f village in Newtrialsk wrote joint petition protesting against their being jeaffed as Kallans, but nevertheless it is east that th Kallans of Machara will not eat, in Ambalakanas koosen. There is nonce connection between Ambalakanas, Mattinyan, Mattinyan, Matting, Viday, Valaiyana and Vétrovans, but in what it exactly conviets remains to be assertialed. It recease likely that all of them

are descended from one common parent stock. They have, however, been treated as separate eastes in Amb -And Ambalakarans claim to be descended from Kannappa Nayanai, one of the 63 Saivite saints, who was a Vedan, or hunter, by caste In Tanjore the Valaryans declare themselves to have a similar origin, and in that district Ambalakaran and Muttiriyan seem to be synonymous with Valaryan Moreover, the statistics of the distribution of the Valanyans show that they are numerous in the districts where Ambalakarans are few and circ wired which looks as though certain sections of them had taken to calling themselves Ambalakarans. The upper sections of the Ambalakarans style themselves 'Pillais' which is a title properly belonging to Vellulas, but the others are usually called Muppan in Tanjore, and Ambalakaran, Mutiriyan and Sérvargáran in Trichinopoly. The headman of the caste panchayat is called the Kariyakaran and his office is hereditary in particular families Each headman has a peon called the Kudi-pullar, whose duty it is to summon the panchayat when necessary and to carry messages—For this he gets an annual fee of four annual from each family of the caste in his village. The caste has certain endogamous sections. Four of them are said to be Muttiriyan or Muticha Kavalgar Vanniyan and Valaiyan. A member of any one of these is usually caste in his village prohibited by the panchayats from marrying outside it on pain of excommunication before marriage is said to be telerated, provided the parties are eventually married Sexual license are a maxture of those picular to the higher eastes and those followed by the lower ones. They some of them employ Brahmans as purchits, and wear the sacred thread at funerals and sraddhas Yet they cut mutton, pork and fowls and drink alcohol and allow the marriage of widows and divorced women

Ambalavási (17,663)—Is a generic name applied to all classes of temple-servants in Malabar There are many sub-divisions of the caste, such as Poduvil Chakkiyár, Nambiyassan Pidáran, Pisharodi, Varivan, Nambi, Teyyambádi, etc. which are assigned different services in the Hindu temples, such as the preparation of garlands, the sweeping of the floor, the fetching of frewood, the currying of the idols in procession, singing dancing, and so on Like most of the temple-servant classes they are inferior to the lower Brilmans, such as the Mussads and food will not be taken from the hands of most of them even by Nayars [CR '891, pure 412, Malabar Man, Vol I, p 1307

Ambattan (199,965 M 180)—The l'amil burber custe [CR 1891, para 166, CR 1871, p 163, North Arcot Man, Vol I, p 237]

Ambiga-A sub caste of Kubbera AN MALA-The same as Arakala

Anappan (17 324) These are two allied eastes of Canarese speaking farmers found thiefly Kappiliyan (39,608) in the districts of Madura and Tinnevelly Their original home is said to have been Gubbe or Kuravanji Nadu, which was apparently a place on the Mysore plateau the Anappans of Timevelly there are said to be two endogamous sub divisions called the Kuppliyans and the Anappans, and the exogamous septs among these are I gadax in Bodivan and Disavan Phese sub divisions each have their own headmen who are called Samy irs or Periya Kavandans Girls of the easte are married either before or after pubert. The right of a man to marry his sister's or aunt's daughter is, however so strong that it frequently happens that small boys are married to adult women who stand in this relation to them, and in such cases morahty is naturally lay. It may be said, indeed, to be lat throughout the caste as long as the woman confines her favours to members of the caste itself. Children of ill-matched unions such as the above inherit the property of the nominal father even though he was quite a child at the time of their birth. Somewhat similar customs are found among the Tottiyaus (q v). Compare also the account of the Kunnavans in paragraph 365, and of the Konga Vellalas in paragraph 356 of the 1891 Census Report. At weddings the right hands of of the Konga Vellulas in paragraph 356 of the 1891 Cansus Report. At weddings the right hands of the bride and bridegroom are joined together and a small quantity of milk is poured over them Sometimes a tali is tied round the bride's neck by the bridegroom's sister. Widow marriage is permitted, a widow being allowed to marry any man of her caste but being expected to choose her husband's younger brother in preference to others. Noninally the members of these castes are Saivites or Vaishnavites, but the Anappans also worship Doddariyan and Ponniyanman, which are apparently defield ancestral spirits, and do not belong to the Hindu pantheon. They neither wear the sacred thread nor employ Brahmans for their ceremonies. The dead are either burned or burned the funeral veremonies being generally similar to those of the Reddis. The wife of the deceased accompanies the dead body as far as the burning-ground with a pot of water and after going round the pyre three times breaks the pot near the feet of the corpse. No smiddha is performed. The title of the Anappans is Kavandan but this, however, is used by several other castes, e.g., the Kurumbans and the Konga Vellulas. [Madara Man., Part II, p. 85., C.R. 1891, para 364.]

And (87.515)—Tamil begrars. The Hindu begrar castes, of the Presidency have good.

And (87,545)—Tamil beggars The Hindu beggar castes of the Presidency have much in common and they will accordingly all be noticed together here, instead of in their alphabetical order

lor a Bráhman or an ascota, mendicancy was always considered an honourable profession, to which no sort of shame attached. Mana says, "A Bráhman should constantly shun worldly honour, as he would shun poison, and rather constantly seek disrespect, as he would seek nectar," (II, 162) and every Brihman youth was required to spend part of his life as a beggar. The Jains and Buddhists held the same views. The Hindu Chattrams and Uttupuras, the Jain Pallis and the Buddhist Viharas owe their origin to this attitude, they being originally intended for the support of the mendicant members of those religions. But persons of other than the priestly and religious classes were expected to work for their living and were not entitled to rolleft in these institutions. Begging among such people,—unless, as in the case of the Pandarams and Andis, a religious flavour attaches to it,—is still considered disreputable

The percentage of beggars in the Tamil districts to the total population is 97, or more than twice what it is in the Telugu country, while in Malabar it is as low as 09. The Telugus are certainly not richor as a class than the Tannils, and the explanation of these differences is perhaps to be found in the fact that the south is more religiously inclined than the north, and has more temples and their connected charities (religion and charity go hand in hand in India) and so offers more temptation to follow

begging as a profession

Som I the more important of these beggar-castes desars separat notice.

Pasidran—Of the Tandi beggar the Pandárana take the highest position, as they frequently fullow semi-religious cellings in addition to their profession proper They are also more particular in the social barrances than the others, often abstaining from eiting mest, and always from drinking alcohol and refusing to allow their widows t marry again. In landore and showhere Pandiram, indeed, i sometimes boulding term policy to the score derout and plous of the Vellias who are priorest that casts. Some of the P addresses wear the sacred thread and official at the funerals priests that case. Some of the P addraws were the sacred thread and official as the funerals of other non-finkmanical seek. In Thread well other i these control televist for the transport of firmage i the god and help the pilgrines to carry them; it is Sphenhamys temples at Paint [Maders district) and healther. As class they are well resed in the Agranas and Porman pertaining; the reserved of the properties of the properti reas. In addition t this upper stratum of superior and priestly Pandarams there are however many

viss. In addition I that oppose stratim of superior and prestly readstrain there are however many tower larger by our weight pure and single, lower larger by the our results of the property of the property of the property of the property of the property larger than the property of the property between the property of and the signature meaning mention of the signature are an inter-signature of the signature. There also have economical in othere divisions, such as the fortilindis, meaning those who do service in temples, and the lindarisadis, or the lame lenguars. A did in fact almost genus term. All faults we not beginned however some are bricklagers, others are cultivators, and others are overgreed in the templess. They couple lindarian priess their overmonies, but all these as timest and directly also delivered to the contraction of the signature of the contraction of the signature of the contraction of the signature of the contraction consists of the signature of the contraction consists of the contraction consists of the contraction consists of the contraction consists of the contraction consists of the constant of the contraction consists of the contraction consists of the contraction consists of the contraction contraction of the contraction contraction of the contraction contraction of the contraction contraction of the contraction contraction of the contraction contraction of the contraction contraction of the contraction contraction of the contraction contraction of the contraction contraction of the contraction contraction of the contraction contraction of the contraction contraction of the contraction contraction of the contraction contraction of the contraction contraction of the contraction of the contraction contraction of the contraction contraction of the contraction contraction of the contraction contraction of the contraction contraction of the contraction contraction of the contraction contract interesting account of the community f the Madavandis will be found in the Combeter Mrs. Vol. I.

<sup>9</sup> Monds—Th. Monds, landss, or Kelladi Siddhan re the third chief Tamil begger clear. Unlike the Fundirance and Judit, they lay no claim to say religious observer. The words simultands man, troublewers follow and the members of the caster pracently underwore by the pertinently of their begging it live by to their mans. They sometimes try to exist pity by besuit gibbs:
with a possible of the property of the property of their parts. They sometimes try to exist pity by besuit gibbs: are mainty to be found in North Arco and description of them is given in the Manual of that district.

Vol. 1, p. 213

Disers—Of th. Telugu beggars, the Diserse or Tidans are numerically the strongest - od they are Dienr.—Of th Telingu beggars, the Blisans or Nidens are nonarrically the strongest of they are fined as comparatively large in above even in the Tazill Metrics of Tenjone cand Medicar, whither they are said to hear followed the Telingu Karandi (Behjas) and Kannan who were is itsel souther K yak kings of Midara. The word Disans or Nidean means servant. These membancy is partly religious, and some of them are priests and tempte servants, and some sing songs and blow concluse in frost if the corps at the finansia. I fallips, Gollas and other Plangs societs. They generally no on their round strining assatlation, or going and blowing couch to threst the tion. They are Valiabranives and their garse, or spatitual techniques, are smallly Settinis. To Changedoid (Indip bull some or Londinists) to Oll-beggars. I who po about subdiving performing fells are said it be of the Hillman state. See the Veria Lorest Las. No.1.1 p. 22. I Annazol. section of them are elissed by th Police as habitsel criminals.

th Police as habitant criminals.

\*\*Ages—The Mips are inferiors: the Dience They are Sairites. Besides begging they employ
themselves in make-charming and purchereding. They are usually wandering class, but some if
them he settled down to ultratum at the Borth Arresi district. Their form of marriage is that usual
moun Science, but the ceremony is invariably performed at Mondays. The small bride price is pig
and R 10—4—0, of on the vedding day in pig is tillical of it is head in taken by the bride parry
visite its body as reserved for general freet. The bridegroom provides money for the tody for this.

The venue if the costs in said to be of very loses morals and some are prostitutes. The logic
bore there dead. They will said error crocallies and run and are very food if irong drink, but they consider themselves superior to the best-cating Miles and Midigus.

Of the other Tel gra begger curton more are important mough I deserve separate description.

I carrious fact that many I them will only beg from retain centre and this is in some caser

ry carrious fact that many I them will only beg from writin centre and this is in some caser

ry carrious fact that meany I though we were illegithmate children of members I those

The left rivines and Figuresseries, for example, beg all from Brilmanne, and the latter who are five jungliers, will not perform unless some Brishman is present. These two classes are said to be discrebed from contained Britmann. The Presence of Norce by qualifyron Karwelas, while the Massira, Verhildress and Firmannia' beg out from fadonati. I the case of the Malaffirsh is sustom i explained by any flow they are described from certain nearments. It is near to the begind to recent the Kamili. is a significant tasy are severated irred certain servants. It is easily who helped to recommend the being particled by King Yushungardians, (see Konstall below) and we have special claim upon all her follow-cent people. The Prichystein beg only from Kingan and Gollas, too Sayur people cash from the Killes, the Kingad and Senery streke not from Kingan the Rilles, the Advigorance and the most from Mangalas, and the Publish: Mitages and Pauleire only from the Mille and

Matigns.

Of th. Malaba beggers th. Figs-Gerell haveent ba Tel gu Jágis wh. harvasetted I. Malaba Of th. C. norses begg. castes, the Helsevel Canarese begge means. In ma.) are lan beggers this the Malabardolfa. They come of them they be rettin family histories, twich they re supposed to bein exteriolans. Malapress are edd t. be. [Malayslam origin. Th. kl f Origin beggers are the Rosenholous and the P. Jógis.

The derives of these different clauses of longs is for tracting alm are with the cents to which there belg. Som. It is Pandiama and Thraticalization, other polyce Francisco diagrams, prearing are med upon rigid one d.) as Brikman sidow another.

and so torth, and earning piec in proportion to the skill with which they act the part. Other classes And -Bag beat goings and drums and blow conches and horns. Brahman mendicants regite the Vedas, and many of the Telugu beggars chant the stories of Rama and Krishna Some of the Tangams merely beg from The methods of the Mailaris and Bondas are described in the Kurnool door to door in ordinary dress and North Arcot Manuals

Besides the above, some of the Salanis live by begging, and may be distinguished by their conical rattan basket and copper vessel and their fan with the sect mark upon it. The Sanyasis and Bairagis also live by charity. The term Sanyasi is strictly applicable only to one of the twice-boin who has renonneed the world. Sanyasis are of two kinds—) at and Avadhuta. The Vaishnava Yatis wear the sacred thread and retain their lock of hair, while the Saivite Yatis remove both when they enter the order An Aradhata is a naked Sanyasi Sanyasis are treated as dead to all the world, and partly for this reason and partly because such holy persons need no mediation in a future world, the children born to them before they were initiated do not perform sraddha for them [Lurnool Man, p. 140, Salem Man Vol. I, p. 139 North Arcot Man Vol. I, pp. 199, 212 and 243, C.R. 1891, paras 436, 442 and 544 Combatore Man, Vol. I, p. 62, Langore Man, pp. 182, 198 Buchanan's Mysore ete, Vol I, p 169 ]

Andarán (9 281)—I'his name is derived from Andur, a place which was once a fief under the Zamorin of Calicut. The members of the caste are potters by occupation and follow the Marumaklattavam system of inheritance. Their marriage and other customs are similar to those of the Nayars. They are also called Kosayan, Koya, pán, Káringarayan and Pirappúr Náyar Ayrakku-A sub caste of Vakkaliga

ANJUTTIN-Literally 'men of the five hundred', a sub-casto of the Melaydam Panans

ANNUI BILLT-A sub-caste of Bhatrizu

ANNINA name returned by some members of the dancing-girl and musician caste in Madura limevelly. Treated as a sub-caste of Diss.

Arab (1 102)—A Musalman territorial name.

TRIDHY—A sub-sect of Linguyat. They are generally Brahmans. and lumevelly

Arakala (698)—A small caste of cultivators mainly found in Kurnool

Alanadan (11)—A hill tribe in Malabai They kill pythons, and extract an oil from them which they sell to people on the plains as a remedy for leprosy

Arasu (325)—A Canarese caste the members of which are supposed to be iclated to the leigning family of Mysore [Rice's Mysore Gazetteer, Vol I, p 326]
Arasutiya (Vizagapatam)—A synonym for Gaudo

Arayan (2,937)—A Travancore fishing caste

Ars—A synonym for Mahrati [CR 1891, para 347]

Arisi—A sub tribe of Savara, also called Lombo langua They are said to have been excommunicated from the Savara tribe for eating beef. Other Savaras will not eat with them. They are reported to speak a distinct dialect of the Savara language called Arisi

ARIYAR, ÁRIYA-VATTA ONETTI—A sub-casto of Karaiyán h Aicot and Tanjore Their title is Chetti They are fishermen and boatmen in

South Arcot and Tanjore

Artiva (8,159)—An Oriya cultivating caste [C R 1891, para 368]

Artiva (South Canara)—Same as Are or Mahrati

Artiva (South Canara)—Same as Are or Mahrati

Also a sub caste of Mahrati Dommaras tena swine like the Kattu-Mahrati, Kuluvan, kuravan and Jógi castes They speak Lelugu and Maráthi

Is in (15)—A Musalman sect

Asani (Bellata)—A sub casto of Mala or Holova, which in Bellary are almost interchangeable terms They are prostitutes and dancers

Asani-A title of the Kammalan caste division of Kammalans In Malabar the word is used to denote the carpenter

Ashtal6hi (158)—A caste of Oriya artisans

ATAGARA-A sub caste of Dévanga, they are weavers and evercists ATMIAR-A synonym for or rather a title of, the Tinnevelly Sáles

ATIRACHA--A sub-caste of Kapu ATIRAS (1)—Unrecognizable

ATTIGET A sub caste of Samantan [CR 1891, para 351]
ATTIKEURISSI—A sub division of Marayan They officiate as purchits at the funerals of Nambudri Brihmans and Nayars, and also as their barbors on certain ceremonial occasions

Badaga (34,178)—Interally, 'a Telugu man' A cultivating tribe on the Nilginia [CR 1891, para 380, Nilgini Man, Vol 1, pp 218-228, Madras Journal of Science and Literature, Vol VIII, pp 103-105, Madras Museum Bulletin, Vol II, No 1, pp 1-7, Madras Christian College Magazine for Badaga (34,178)—Laterally, 'a Telugu man' April and May 1892 ]

Badvar A sub caste of Pánchála, carpenters by profession See Kammalan

Bidlo (7, Malabar)—Unrecognizable

Badhoyi (17,954)-The Badhoyis are Orivá carpenters and blacksmiths in the Ganjám district The blacksmiths among them are known as Komaros in some villages Like the Kamsalas of the Telugu country they claim descent from Viswakarma, the architect of the gods The headmen of their caste panchayats are called Maharana They practise infant marriage Their wedding ceremonies last for seven days, the essential portion of them being the tying together of the hand of the bride and bridegroom. Widows are allowed to marry the younger brother of their deceased hisbands, and divorced women may also remarry. They burn their dead, perform studding and employ Brahmans as priests. They do not wear the sacred thread, and they ear fish and the flesh of goats, sheep, deer, etc. The general title of the caste is Maharana.

Bagato (31.622)—A class of feebarron who feet a second to the caste.

Bagata (31,622)—A class of fishermen who fish in rivers and tanks Those in the Agency Tracts are hill cultivators Marriage is ordinarily adult and sexual license before it is tolerated. At a

Bah.-Bay wedding the brilegroom is struck by his brother in-law who is then presented with pair I new cloths. This may be relie of matriage by tapters. Diverselves and widows may marry again.

Befinence are not employed as present, but Janguns and Skizisis are called in. The secret intered is even at wellings. The right horn and the pose bury their dead. No middless are performed. Kall it their favourit deaty On the Dewen day they worked the filming backets which are the implementation of their calling and also (if some became reason) kind of trident. They set fowls, goats, will play passenches, set. The casts titles are Asynch-Dwo Barn, Takal and Minji. [Old. 1917] p. 23 Old. peanocks, etc. T 1891 par 12.]

BARRETT (10)-Unrecognizable

Barre da usa—A synonym for Rangini. Barre —A Tolm name for Hillare.

Barrion, Barriot - A sub-cast f both Midles and Mila which does burber, work f there to

Bairágu (3.501)—Upper Indi ascrites and devotors. See Andi.

Betta-Kanausa.—The am means outside blackmiths that is, blacksmith who work i the open air or comisde. Blaga. A sub-driving of Kanauslas which is distinguished from the rest I the cists by of wearing the stored thread.

Balanter—A synonym for Mangelo. Bakra-Sem Bagata

Mixe: South Canara .- A sub-coast: f Holeya,

Banaca:--Laterally its right hand \ tob-caste of Holey which said t belong to the right-hand faction.

Batantma-Same sa Banajiga.

Bilanayuwu Bilanayuyimu:—Literally those who please shildren A Teingu class if are ud story tellers. Olabbed with Jangam. (Arress Mes p 110.)
Balanas —Literally bengi man ; an occupational sub-drivato of the Camtree Banajigas.

Baits of 000,000 M 100, The the chief Tologo trading sets and it is scottered throughout all the districts (the Presidency I it is said to have two mans bed isface, Deas (or Köta) all the districts (the Presidency I it is said to have two mans bed isface, Deas (or Köta) all the Arman is the first of these includes those whose snowters are supposed to have been the Baill (Kfayak) kings of Medica, Tanjace and Vij prangar or provincial Borannes in those Mingham, and to the second I long those like the Galania Konglesselmy and Petrik (asit-rellency), who live by trains In the T mil districts Baillia are known as Vadagana (Talqui people) and K words. The decendants of the Kid also Phallia kings of Madora and Inspire claim to be Kahairya and of the Kinyara given, while to Vij sangar Rias sy they are lineal decendants of the said Baillia (Others trace that the Carlo of the Kinyara of the Kanasa of the Kinyara of the Kinyara of the Kinyara of the Kinyara of the Kanasa of the Kinyara of the Kinyara of Kinyara of the Said Carlo of the Kinyara of Kinyara of the Carlo of the Carlo of the Carlo of the Kinyara of Kinyara of the Carlo of the Carl Vol I pp. 202-a.]

Ballala, Bannara (225) - Supposed t be the de-condents of the Hoyel Ballal kings of Myson

Bandura—A symon in for Rajapori
Bandura—A symon in for Rajapori
Bandura—A Malayilan lass I physicians found in South Cana 2. Taken as sub-caste i Konisan,

naar— to observated form of Banayiga Banayiga (20 03):—Conarres traders, most I whom to Linguyata. [Bothama Nysev et l. l., pp. 10-0-108.]

Ban van-A sub-tribe of Lambida

Banda (2,661)—A caste of Telugu bengare. See Indi. Birntzizz—A synonym for hankasi Vani, or traders of the Konkan, and ci blesi th honkau. They pe the Brilmanical customs and call themsal es by th curious hybrid name it.

Drilmanical

Bas -A sub-division of the Ountree Kumbires.

Paniya (1.5°3)—Upper India tradera

BOR AN- 1 Campress form of Vinsyan

Barrant - Same as Lambadl.

Manufacture and America.

Bart 12-14 yilan washermen ad desil descere in South Canar Rame Manuface Vannis.

Bart 12-14 Casaras form of the Malaydian Vannatid or Velotitéden.

Bant (18:80)—Charres and Tile collivation. (2011, 18:14 part. 3 8; Bochsan Myerr et vol. 11, p. 213 Seeth Contre Man, Vol. 1 pp. 124-161.)

Minnerstein-Prople from the bookset, of bled with Konkanl.

Bianca—Labrelly illag w tehman. In the Decean lintrotathey are usually lives, nd entries of the name were clabbod with that caste

Biggs (Gmylin)—A title of Bloodists. Bigs (Vengapatan)—A sub-cast of Kod as khood.

Hi and Tage began and nothing are in Vingapatan; clubbed ith Diard.

His — A lare of Charace protection decidental I Bears. It is not addinct cavis. Citled a like Boars according to the parameterized in the schedule. No Dist.

Barrana-A sub-casts I Navar in South Canara. B( (1 -A sympaym for Gody).

Blyuri (04.153)—A low cless f Oriya basket makers and carth-diggers found in 0 jun. They about outsides six their cases. Their marriages are either infant or adult, of the claim executations at them are the trips of bettel-and and not in the cloths of the infall pair to thereing of rice were the shoulders of the bridgeroom by the bridge, and the adominant of the bridge six but in a comment of the bridge six of the form of their former landscade. Director is the bridge six of their former landscade. Director is the bridge six of their former landscade. Director is the bridge six of their former landscade. Director is the bridge six of their former landscade. Director is the superior that the bridge six of their former landscade. Director is the bridge six of their former landscade.

permitted to either party on payment of the expenses incurred by the other. They bury their doad They eat beef and fowls [Risley's Iribes and Castes of Bengal, Vol. I. p. 78.]

BAYIRI—A small caste of hill cultivators in Ganjam Agency, same as Bayuri, though following a They bury their doad Bay -Bod.

Bédaru (62,3°3)—A casto of Canarese shikaris akin to the Tamil Védans and Telugu Bóyas [Mysore CR 1991, pp 256 7, Buchanan's Mysore, etc., Vol I, pp 123 248]

Brook (2)—Territorial Same as Arab

Bro (20)—A title used by the Moghal-

Brakna, Brackna-A sub custo of Holoya

Behara-A title used by several Oriya castes Clubbed in accordance with the nature of the other entries in the schedule

Bellara (597)-A Canarese caste of basket and mat makers [South Canara Man, Vol I, p 179]

Bellara (597)—A Cauarese caste of basket and mat makers { South Canara Bellara (997)—Territorial A native of Beluchistán Benárito—A sub caste of Odiya Bengáli (907), M 50)—Native of Bengal Benía (4,165)—A caste of Oriya cultivators and palki-bearers in Ganjám Benía (4,165)—A caste of Oriya cultivators and palki-bearers in Ganjám Benía (4,087)

Bepári (982)-A caste allied to the Lambadis Eighteen sub-divisions of it are reported members worship a female don't called Banjara, speak the Bopari or Lambadi language, and claim to he hehatriyas

Beri-A sub caste of Odde and of Chetti

Bestha (41,071)-The fisherman castes in the Decean districts are called Besthas and Kabbéras, while those in some parts of the Combintore and Salem districts style themselves Toreyas, Sivijar and Parivárattar These three last speak Canarese like the Kabbéras, and seem to be the same as Besthas or Kabberas Kabbéra and Toreja have, however, been treated as distinct castes The Parivarams must Kabberas Kabbéra and Toreya have, however, been treated as distinct castes The Parivarams must no. be confused with the Tamil speaking caste of the same name in Madura There are two endogamous sub-divisions in the Bestha caste, namely, the Telagavandlu and the Parigirtivandlu Some say the Kubbili or Kubbéravindlu are a third The Parigirti section trace their descent from Sutudu, the Rabbin of Rabberty and are a third. The Parigirth section frace their descent from Satudu, the famous expounder of the Mahabharata. Besthas employ Brahmans and Sátánis for their domestic ceremonies and imitate the Bráhman oustoms, prohibiting widow marriage and worshipping Siva and Vishnu as well as the village detites. [CR 1891, para 511 Mysore CR 1891, p. 250, Buchanan's Mysore, etc., Vol. I, p. 190, North Arcot Man, Vol. I, p. 232]

Best A.—Literally 'a prostitute', a sub-caste of Gum

Bhankar-A sub caste of Holeya

Bhandári (946)—Canarese barbers. They will not shave for lower castes as the Kelasis will.

They are not toddy drawers as stated in paragraph 460 of the 1891 Canare Baroot.

They are not toddy-drawers as stated in paragraph 469 of the 1891 Census Roport
Bu. NDF—A class of potters in the Ganjam Maliahs A sub caste of Kumbháro

Bhato-Same as Bhatrázu

Bhatrazu (20,706)—Also called Bhâts or Mâgadas Formerly the bards and panegyrists of the Telugu country, but now mostly cultivator. They have two endogamous sub divisions called Vandi Râja or Telaganja and Mâgada Kali or Agrahârekala Each of these is again split up into several exogamous septs or gôtras among which are Atreya, Bhâradwâja, Gautama, Kâsyapa and Kaundinya All of these are Brahmenical gôtras, which goes to confirm the story in Manu that the caste is the offspring of a Vaisya father and a Kshatriya mother, as none but the twice-born can have such gotras Bhatrazus nevertheless do not all wear the sacred thread now-a days or recite the gâyetri. They employ Brâhman miests for their marrages, but Jangams and Sâtânis for fungals, and gotras Bhatrazus nevertheless do not all wear the sacred thread now-a days or recito the gayour. They employ Brahman priests for their marriages, but Jangams and Satánis for funcials, and in all these ceremonies they follow the lower, or Puranic, instead of the higher Vedic ritual Widow and the sacred thread of the higher Vedic ritual Widow with the sacred thread park though not beef. These conmarriage is strictly forbidden, but yet they eat fish, mutton and pork, though not beef. These contradictions are, however, common among Oriyá castes, and the tradition is that the Bhatrázus were a northern caste which was first invited south by King Pratapa Rudra of the Kshatriya dynasty of Wárrangal (1295-132; AD). After the downfall of that kingdom they seem to have become court bards and panegyrists under the Reddi and Velama feudal chiefs who had by that time curved out for themselves small independent principalities in the Telugu country. As a class they were fairly educated in the Telugu literature and even produced poets, such as Rámarája Bhushana, the author of the well known Vasu charitram. Their usual title is Bhat, sometimes with the affix Rázu or Múrti [CR 1891, para 452, CR 1871, p 141, North Arcot Man, Vol I, p 241]

Bháttia (389)—A Bombay trading caste

Bháyppuo (810)—An Oriyá caste the members of which claim to be Kshatriyas

Bhill (5)—A Central India hill-tribe

Bhondári (19,386)—An Oriyá caste of barbers. They are said to have three endocamens submarriage is strictly forbidden, but yet they eat fish, mutton and pork, though not beef. These con-

Bhondari (19,386)—An Oriya caste of barbers They are said to have three endogamous subdivisions, Godomália Odisi and Bijjo, and Bráhmans will take drinking-water from the hands of the Godomalias Besides barber's work their usual occupations are grinding sandal wood and making flower garlands [See Bhandári in Rieley's Tribes and Castes of Bengal, Vol I, p 92]

Bhonjo (Ganjam)—Taken as a sub-caste of Bépári Bhúmia (18,832)—Oriyá cultivators [CR 1891 para 409, CR 1871, p 226]

BIDÁRU—A sub caste of Odde BIDURO—A sub-caste of Lohára

BILIMAGOA - Laterally, 'a white loom' A sub-caste of Dévánga the members of which are Lingáyats,

Billava (142,895)—A Cunarese toddy-drawing caste [OR 1891, para 527, Buchanan's Mysors etc., Vol II, p 239, South Canara Man, Vol I, pp 171-173]
BINDHANI—A sub caste of Badhóy:

Bingi (151)—A small caste of Telugu beggars
Bishr—A class of Maráthi beggars, clubbed with Mahráti
Boda (2,106)—A small cultivating tribe in Ganjám

og -Bra.

Bégam (34,11; M. 6)-Telugu danmag-girls and prostitates. See Dási

angum (vie.) a. symmony caming-true and promisite. Doe 1840.

Braita.—Chantone from and copper-mint; a rath-drivation of Pichiaffa.

Scauze (Viz.gapatam Agreny)—A class of Orlys agricultural labourers. Probably sub-caste of Peority, and databod with it.

Bosono-A class of Origi cultivature. Clubbed with Kahatriya.

Bolahnobe (1,095) - A lass of Oriya mendicants and pricets to Sadras.

B m, Béo -Telugu pulki-bearers, clubbed with Biya.

BOTESERA-VADOU & -A Tamil synonym for th Tolugu Golla clubbol with Golla.

prone Bolisi (\$ 830)-Onys cultivators found in Ganjim. Some of them serve as palks plant a 8507—"The cultivators found in usulatin. come of them serve as patts, produced under the Zamindara. The budding portion of their marriage cosmonsy is isortheyelist, or the tying together of the hands of the leidal part with sufficiency and perform stilling. They do not was the servel thread, but they simpley Brithmans for religious purposes and perform stilling. Widows and di orrêts may remarry and they are most. Their titles are Jeruss, Ribin, Poddatos and Konkoro

Boxia (2,-Unrerognizable. Bottonn -A sub-casts f Gaudo which carries grain, sult, etc. on nack bulbock (lefe-fier) t nd from the Central Provinces

Boxmax Viria ini—A vnonym for Kötépün Boxma—A sub-tribe of Porrya. Their mother tongu was, however returned Koyf. Boxdhia (SI)—Territorial. Found only is Gauján.

Bondill (9 871)-A Hindu immigrant custs speaking Hindortini and Maidthi. [ both Arest

Men Vol. I, p. 209 ] Boyry - Penno Benipa.

Bonka (1.154)—An Onya cast of hill altivators. It has three anh-divisions, Ronka, Patabonks and Gora bonks.

Bôra 4.6)—Mussimen converts from the Bomba side. They are traders. In Madra they have their own high priest and their own mosq e, though they can go to other mosques. It is said that when one I then die the high procest writer a socia to the archange's Mikhael. Israel and Caloriel saking them I take care I him in Paradies, and that the note is placed in the coffin

BOROTI-A sub-caste of Gond. Bonintiya (1,752)-Onya cultivators found in the northern talaks of Ganjáns. They are said by

some to have been originally dyers.

Bottada, Biras (30,082)—An Orn i cultivating casts, found chiefly in Viragapatam Agency

Officials, Dyna (05,003)—An Unyl colimating casts, found theselv in 1925 parama Agracy [OR. 1891 para 1091; UR. 1871 p. 225.]

Boys. Gyn. 1891 up. 1872 p. 225.]

Boys. Gyn. 189 M. 2)—The great shikiri tribe of the Decon district, corresponding to the Valaiyasa; it the Tamil country Teyr, all themselves Valadias and Doubliddes ( hidress of childs) and any they are deconded from the eagy Valadia and the politers. Let the Tamil Irela they seem there is no deconded from the eagy Valadia or Tythic Profession to the the Tamil Country and the State of the Country Teyror (Alice of the Country Teyror). The latter of whom are more advanced in their Boys that the former. These divisions were also to be called Pedda and Chinna, respectively. The former are shikaras and subsist on game and forest produce,

called Pedda and Chirm. respectively. The former are shilters and subsist on grane and formst produces, while the latter have settled down is vallages and live by shing and day labour. The latter exploy Brithmans and Jaagama as presets, but the former call in the cliers of their own casts. The womes of the Myrians are debarred from sweams; to consug, their mer may not at it on dat mats, and they will cut beef, whell the others will not. According to another account, the cast has four redogamous encountries. The Pedda Bayes, (3) Chirans Bayes, (2) Meature Bay, and (3) Myres Bayes and animals. For example, there are n=(1) Chisada, wits (2) Edder builts (2) Greater, sweet-scored oleander; (4) furnished, encountries (6) fixes greas, and (6) fixes and, to find the contribution of the contribution of the contribution of the contribution of the second of the contribution of the contribution of the contribution of the contribution of the contribution Boyes. The patrox detty of the center is ability to have the contribution of the contribu obsolytement now the want and not return controller from the south was the winds any manner certified dagger. Wildow marriages in not generally allowed, but widow may live with any man of here certified, and the children of such unlocad drift, it is mid, int. dustiont section called Berlin-Bdyns. The titl I the certified in the certified part of Particol Mann, polys Verd I return. Boyas The titl t to Mex, Vel. I p. 231] Bortoro—Laterally (1.198,9)

, Val. I. p. 231. | Bortoro—Levezily physician sub-cests of Pandito, Briliman (1,198,911)—A has been xpla sed in the body of this Chapter Briliman. en classified at the couplistion by the parent-tong classified at the couplistion by the parent-tong they returned in the schedules, ad are show I each f the linguistic sections of T ble XIII in 19,2,0 accordance with the language they speak. These linguistic divisions are better understood by the PELET man in the street than any of the ablatric, territo-

rial or sectarian groupings which re sometimes

made. For the ethnic haracteristics of the Brahmans of thi Presidence their migrations thither their we can come management and management on the freezinger constraints in their Def-religious tests, their set and rela-divious, their selfaces and the cert mostles that helps them bout from their conception to their grave reference may be mad to the snary tandard test looks on these subjects. Neither time more pure permit of any across of these natures here and this sorter if the cost will confus trelf to few words pointing out that though all Bedkinsa re-often lamped together—though they constituted a homogeneous unit, there are in fact essential differences which which yearns the six cleanes of Berkinsans which the Tables distinguish and these classes are further split up into other divisions and sub-divisions which thave little to do with Bra. one another

To begin with no member of anyone of the six huguistic classes will either marry or eat with a member of any of the others Further than that, each of the six classes has rules within rules

regarding the persons within its own circle with which its own members may marry or dine

To take first the Tamil Brahmans They are primarily divided into the two religious sects of
Vaishnavites and Saivites, and no member of one of these will either marry or dine with a member of Vaishnavites and Saivites, and no member of one of these will either marry or dine with a member of the other. Of these two secturian divisions, again, the Tamil Vaishnavites have territorial, sectarian and occupational sub-divisions which similarly will not intermarry. Among the territorial sub-divisions may be mentioned the Sóhya Vaishnavites (those who originally settled in the Chola country, that is, the Tanjore district), and the Vaishnavites belonging originally to the villages of Vembakkam in the Chingleput district and Kandádai in North Areot. Each set keeps entirely to itself Secturian sub-divisions may be illustrated by the Tátacháris (persons who are their own gurus) of Conjeeveram and Srivilliputtur, by the Vaikhanasas, or followers of Vail hanasa rishi, and by the Tongalai and Vadagalai sects, all of which are equally exclusive. Among occupational sub-divisions may be mentioned the Number, or officiating priests in temples, who cannot marry with any divisions may be mentioned the Numbis, or officiating priests in temples, who cannot marry with any of the others. In matters of food the restrictions are even more narrow than those which govern intermarringe, as usually no Vaishnavite will ent food which has been cooked by any woman who is not nearly related to him. Meals cooked by men cooks or provided in Vaishnavia temples are, however, evempt from these prohibitions and may be partaken of by most Vaishnavites. The Tannil Saivites, the second of the two main secturian divisions of Tannil Bráhmans, are

first divided into two main classes —(1) the Saivites proper, consisting of the temple seriant classes of the Gurukkals, the Dikshitars of Chidambaram temple, the Ariyas of the temple at Ráméswaram and the Mukkániyars of that at Tirnohendur in Tinnovelly district, who will not intermary with each other, and (2) the Smartas,—those who wor-hip both Siva and Vishnu,—who will not marry with any of these others. The Smartas are again sub-divided into several territorial groups which will all eat together but will not intermarry with each other. Among these may be cited the Vadamas, who are late settlers from the north of India. These are themselves further split up into other sections which similarly do not intermarry, such as the Vadamas and the Chôla désas, that is the descendants of those who settled originally in North Arcot and Tanjor respectively. None of

these groups or sub groups are based on any sectarian differences, as among the Vaishnavites

To pass on to the Telugu Brahmans Like the Tanul speaking division they are divided into

Vaishnavites and Saivites

The Telugu Vaishnavites have a territorial sub-division in the Golconda Vyáparis, who, as their

name shows, were originally merchants from Golconda, a sectarian group in the Vaikhanasas, and an occupational section in the Nambis These two last have already been referred to above The Telugu Saivites have also sub-divisions of the same kinds. The main territorial group among them is that which came up from the Taimil country, which will not intermarry with those who are Telugu Saivites proper. These latter are themselves split up into three occupational groups, the Vaidikis (literally, readers of the Védas) or religious section, the Nivogis or secular section, and the Pujaris or temple servant section. The first two of these are again divided into further territorial, secturian and occupational cliques

Passing on to the Malayálam speaking Brahmans it is found that, though sectarian divisions do not exist among them, social distinctions prevent intermarriage between the Nambudins, the most Arjan of the Bruhmans of Malabar, the Embrantins, who live in the more northern parts of the west const, the Potris, who belong to the southern part of it, and the Pattar Brihmans who have come to Malabar from the east coast, and still follow the customs of the Tamil Brahmans, while linguistic differences split the Embrantiris again into Tulu-speaking and Malayalam speaking sub-divisions. The men of the Nambudris will, however, eat food cooked by the Embrantiris and the Pattars

The Canarese Bruhmans are divided into Mudhwas and Smartas, whose sectarian differences keep Beyond and above all these restrictions on intermarriage come the social bars,-a cook's son and a mendicant's son being debarred, for example, from marrying the daughter of a tabsildar—and the prohibition against marriage within one's own gotra and pravara which applies to all Bráhmans

The Onya Brahmans are primarily divided into twelve mutually evaluaive groups to be deserving of a more particular description, as the Oriya Bráhmans differ so greatly from those of all the other linguistic divisions Their names are as under —(1) Sánto, (2) Dánua, (3) Pádhiya (4) Sárua, (5) Holua, (6) Bhodri, (7) Bárua, (8) Deuliya, (9) Kotokiya, (10) Sáhu, (11) Jhádua, and (12) Sodeibálya All these are Utkal Bráhmans of the Pancha Gauda division, whereas the southern Brohmans are Pancha Drávidas, they all eat fish and meat, where is the southern Bráhmans are all vegetarians, and they are much less scrupulous than these latter as to the castes from whose hands they will accept drinking water Each division comprises both Saivites and Vaishnavites Danuas and Saruas will eat with the Santos, but with this exception none of them will mess with the others

The Santos regard themselves as superior to the others and will not do purohit's work for them, gh they will for zamindars. They are also very scrupulous about the behaviour of their womenkind. though they will for zamindars The Danuas live much by begging, especially at the funerals of wealthy persons, but both they and the Padhiyas know the Vedas and are priests to the zamindars and the higher classes of Sudras The Saruas cultivate the yam (saru) and the Holms go a step further and engage in ordinary cultivation,—actual participation in which is forbidden to Brahmans by Manu as it involves taking the lives of worms and insects. A few of the Saruas are qualified to act as purchits but the Holmas hardly ever are, and they were shown in the 1891 census to be the most illiterate of all the Brahmans of the Presidency Few of them even perform the Sandhya and Tarpana, (see Monier-Williams' Brahmanism and Hinduism) which every Brahman should scrupulously observe Yet they are regarded as ceremonally pure and are often cooks to the zamındars

Bra.-Buk.

Regarding the sixth class, the Blodies, cursous legend is related. Hhodri means barbor and the ancestor of the red-driven is said to have been the son of barber who was brought up at Prui with sons Sinto boys and so learned much of the Vedas and Sinters. Hert Prui and went into Jeypors, warming to thread and pessing himself of "Bullman, and eventually married Bullman girl by whom he got children who he married Bullmans. At last, however he was found out and taken block to first where he contained are the first many and the second of t and Maha to decline to accept water at their hands. They cultivate tobacco and yams but sever theless officiate in temples and are purchits to the lower non-polisting castes. Of the recessing six dreams to the left in tempor and are provides to the over non-posturing cases. Or the retaining attracts the Britans are the analy ones who do probably were for other cestes, and they only officials for the Lover classes of Schras. Except the Schildlyss to others all perform the Sandhys and Tarpans. Theorem the Sandhys are supported to the complex and postures. The theorem is not to the complex and postures are properly in the templex and postures. The Markey are bounded in semination. The Markey are bounded in several to sandholms. The Markey has bounded in several to sandholms. The Markey has been despited to the posture of the control of th are money-leaders (642s means creditor). The latter are hill solitations (744s means funds and trackers with pack bullects. The latt of th divisions the hedriddyes are mental servants: the saminature say work for daily him.

Only Britmans use many titles, but two of them, Rhottomiero and Balaneso, are needler to th Santos

The Brit ans classed under others are mainly those who speak Konkani, Tulu and Marithi. The lifth and cleved under others are mainly those who pusek houken], Talk and Marthill Kreping apart from one sunders as they do, it is not supressing that the six linguistic divisions of the property of the state of the stat members of his divotion are welly secule. The womenkind of the Malaysham and Tamil Brahmans-have fewer feests and fasts (the Tamil Vaishnavites especially so) than the Telugu or Canarsso Brah mans, their faith being pinusel less to external observances than to abstract belief. Among the Tamils only the Hillyse (both Sairites and Vaishnavites) and the Grankkal or temple-envant Brahmans will. usny in requirements and remains and the active and even their restrict themselves to serving the non-polluting sections of the Stdrag. Stdlarty, among the Malayslam Drikinsons only the English or Numbrids may obe as partially to Stdrag. The Telegy Bedfinnes are less exclusive and all of them will do state work, while among the Orlyis the below sub-division is the only on which makes rigad distinctions as to the cautes for whom it will officiate, the others being some of them so little vessed in the Vestas that the Sédas in public yeards of other hose sack complyance even if they sought it. All firshman may califute their own garden-plots without saffering in the estimation of their fallows, but the only ones which compry themselves in ordinary cultivation are the estimation and the fallows, but the only ones which compry themselves in ordinary cultivation are the estimate among the Oriye referred to above. Numbélel women and those of some of the IR & Buthaugas et South Guara may be murried. Bre pulserly but in nose of th other darses in this aboved Critical Hillmann will not est certain problems regerately as gash as onloan, drumstick and surface. Now will the Malaystia. But (crops; the Validity section) it. Tell yn Brismann marks nowether the contract of the Contract of the aver um use ananymus. The except the valuati section in less for different marks as each distance, and the Orlyks only from the same of these things to their webors. Tamili, causers and Malaydan irekinesse of note that on the Tollages and Orlyks do. Nambdelis very has a causer of the temperature of the same of the day by the all others most above before the or not at it. The Tollage first manner to the temperature of the Section of the Architecture is Virgin section among the Telegrap, said the Marthit presiding Désartid indivision were mountained, but the other less above less above. The Malaydilli, and among the Tamilia has follings tooks. Saivities and Valchnavitse), the Dikabitars and the Mukiningars wear the look of hair on the front part of their beeds, while the others wear it behind. All Brahman widows must shave their heads completely except the Nambidra and the Tengelal sect of Vai-bnavites among T mile and Telugue. The Telugue and the Marsthie do not wash their own cloths as all the others do. Oncomparelly they cannot sat their food when they are wearing their ordinary cloths, as there are polluted by the touch and a ranges and the markeds to not wear twent over means as at in other on. Observer, the country and their food when they are wearing their ordinary cloths, as there are pollitical by the stooch. It is think, and for one at seems they therefore keep all about which they weak are pollitical by the stooch. It is shown that the product of the country of the stooch and the stooch of the Ora; in which the country was the stooch of the orange and the stooch of the orange and the stooch of the orange and took in the stooch of the orange and took in too the waste behind, but it women of the Tanil Reditionar only poil this read tight except among the it of Reditions of Bouth Chance) they bring see end of it between their legs and took in too the waste behind, but it women of the Tanil Reditionar only poil this read tight except to leave their ankles here while the Taingus and the Chances Scientise poil if so tight that it days up the dide folks and leaves the back of the log here as high as the knee joint. The Canaron Saivres and the Malaritia are further distinguished by wearing this end of the sloth critical and the stooch of the stooch the stooch that we will be the complete and the stooch of the stooch the stooch that we will be suffered as the stooch of the stooch tends and the stooch of the stooch tends and the stooch the stooch that will be suffered and the stooch the stooch that will be suffered and the stooch the stooch that will be suffered as and those them on their body index and the stooch the stooch the stooch that will be suffered as the stooch the stooch the stooch the stooch that will be suffered as the stooch the stooch the stooch the stooch the stooch that the stooch that the stooch the stooch that the stooch the stooch that the stooch the stooch the stooch that the stooch that the stooch the stooch that the stooch the stooch that the stooch the stooch that the stooch the stooch that the stooch the stooch that the stooch the stooch that the stooch that the stooch that the stooch that the stooch that

Endahudukala (2,150 M. 47)—A cless of beggars who speak either Telupa or Marshif Epitan-A enbessets of Balija. They are sellers of saffros, red powder combs, etc., ed are Upycoody to have recipiantly been Konnia.

Bur -Che.

Bura-A sub-tribe of Khond BYÁGÁRA-A sub-caste of Holoya BYARI (3)—Unrecognizable

Chao'on wr..... A sub caste of Haddi

CHAKARA-A sub caste of Madign in the Decean Districts

Chakkan (40,898)—A Malabar caste of oil-pressers (chakku means 'an oil mill') Followers of this calling are known also as Vatiakkadans in South Malabar and as Vannyans in North Malabar, but the former are the lugher in social status, the Nayars being polluted by the touch of the Vániyans and Chakkans but not by that of the Vattakkadans Chakkans and Vaniyans may not enter Bruhman temples. Their customs and manners are similar to those of the Nayars, who will not, however,

tomples Their customs and mainters are similar to those of the Nayars, who will not, however, marry their women [CR, 1891, para 498]

Chakkilyan (486,884, M I)—A Telugu caste of leather workers found almost entirely in the Tamil districts. They correspond to the Mádigas of the Telugu country. [Tanjoro Man, p. 204, Madura Man Part II p. 73, CR 189! para 530, North Arcot Man, Vol. I, p. 239]

Charking leaf and Aspana for Chakkan.

Chályan (28,779)—A Malayalam caste of cotton weavers. In dress and manners they resemble the action of the last and the Parter Brehvers they have a streets which fact probable.

the artisan custes of Malabar, but like the Pattar Brahmans they live in streets, which fact probably points to their being comparatively recent settlers from the east coast. They have their own barbers, called Potuváns, who are also their purolits. They do not wear the sacred thread like the Sálé weavers of the east coast do. They practise ancestor worship but without the assistance of Bráhman priests This is the only Malabar caste which has anything to do with the right and left hand faction disputes, and both divisions are represented in it, the left hand being considered the superior Apparently, therefore, it settled in Mulabar some time after the beginnings of this dispute on the east coast, that is after the eleventh century A D. Some of them follow the Marumakkattayam and others the Mukkattayam law of inheritance, which looks as if the former were earlier settlers than the latter

CHALLADI—A sub casto of Holeya They are Languyats

CHALLA-A sub-caste of the Malabar Vaniyans Chamar (287)—A Bengal caste of leather workers

CHAMURA—Leather workers from the Central Provinces, same as Chamár

Chandála (1,201)—A generic term, meaning one who pollutes, applied to many low castes Chaptégára (1,482)—A class of Konkani carpenters Saraswat Brahmans will eat with them Chaptégára (1,182)—A class of Konkani carpenters Saraswat Brahmans will cat with them [South Canara Man, Vol I, p 165]
Chár6di (1,108)—A Canareso caste of carpenters corresponding to the Konkani Chaptégáras. [South Canara Man, Vol I, p 166]
Chatri—Same as Kshatrija

CHAYAKUBUP—A synonym for Tolkollan

Chembôtti (311)—Derived from chembu, copper and Lotti, he who beats. They are coppersmiths in Malabar who are distinct from the Malabar Kammalans. They are supposed to be descendants of men who made copper idols for temples and so rank above the Kammalans in social position and about equally with the lower sections of the Nayars The name is also used as an occupational term by

equally with the lower sections of the Nayars. The name is also used as an occupational term by the Konkan Native Christian coppersmiths.

Onemali—A Canarese or Telugu corruption of the Tamil word Sembadavan.

Chenchu (7,164)—A tribe of lelugu-speaking hunters and junglemen [CR 1891, para 416, Nellors Man, pp 163–165, Buchanan's Mysore, etc., Vol I, p 116, Taylor's Catalogue Raisonné of Oriental MSS, Vol III, p 464]

Chentan—A synonym for Pallic'chán, which is a sub-caste of Náyar.

Cheruman (253,347)—A Malayalam caste of agricultural serís. [CR 1891, para 395, Malabar Man, Vol. I, pp 147–152, Buchanan's Mysore, etc., Vol II, p 151, Pharoah's Gazetteer of Southern India, p 520, Calcutta Leview of April 1900]

Cheruman Kurry—Literally, 'a shoe maker'. A Malayalam synonym for Madaga.

CHERUPPU-KUTTI-Literally, 'a shoe maker' A Malayálam synonym for Madiga

Cherry.—A sub-caste of Sondi Chetti (289,457)—Chetti means 'trader,' and is one of those titular or occupational terms, referred to in the body of this Chapter, which are often loosely employed as caste names. The weavers, oil pressers and others use it as a title, and many more tack it on to their names to denote that trade is their occupation Strictly employed it is, nevertheless, the name of a true caste

The Chettis are so numerous and so widely distributed that their many sub divisions differ very

reatly in their ways The best known of them are the Bérn Chettis, the Nagarattu Chettis, the

Kásukkár Chettis, and the Nattukóttai Chettis

Of all these, perhaps the most distinctive and interesting are the last-named, who are wealthy money lenders with head quarters in the Tiruppattur and Dévalotta divisions of the Sivaganga and Ramnad Zamindaris in the Madura district. They are the most go a head of all the trading castes in the south, travelling freely to Burma, the Straits Settlements, and Ceylon and having in some cases

correspondents in London and on the Continent

As long as their father is alive the members of a Náttukóttai Chetti family usually all live The caste is noted in the Madura district for the huge houses to which this custom has Married sons have a certain number of rooms set aside for them, and are granted a carefully calculated yearly budget allotment of rice and other necessaries. On the father's death, contrary to all ordinary Hindu usage, the eldest son retains the house and the coungest his mother's jewels and bed, while the rest of the property is equally divided among all the sons. When a male child is born a certain sum is usually set aside, and in due time the accumulated interest upon it is spent on the boy's education. As soon as he has picked up business ways sufficiently he begins his as the agent of some other member of the caste, being perhaps entrusted with a lakh of rupees (often on no better security than an unstamped acknowledgment scratched on a palmyra leaf) and sent off to Burma or Singapore to trade with it and invest it. A percentage on the profits of this undertaking and savings han from hi malary form nclone which he in t m invests on his own account. His wife will aften help pay the house-keepl g tills by making be ket and spanning thread, for the women are

as the men

A cust they are open-handed and derout I many houses on pr in every rupes of profit is regularly set selds for charitable and religious expenditure, and whip round for custs fellow in is regularly set seids for sharitable and religious expenditure, and warp round for cast-nettor in difficulties it resultly responded 1. By reinjon they are feer r its life s, and many if he are proclaim too fact by weeting restrictions seed, scally set in gold, round their sects. Of lat years they have specific or large a man spon several of the front short admost this Presidency notably those t Obsidentsharms, Madura and Turveandenshal. U fortunately he ever much of the ork has been exercised in the most lamentable modern lasts and if it is evalenting it contract in pitfield introces been executed in the most humoriable modern basts and if its sendering it catract in pitting utnown of their havy outse with it results which night in been it tuned under judicous guidance; They pay special allegames it the heads if the Pada shall newless not of the Kall seriess it Principal and in the Hadron district. In didition to the recognized Hilbard good they worshiples two goods-seas sque tritle Dervidias origin are that they sometimes employ Valaipan cooks, and that they share the heads complexely undeed I beauting the neural case lock, and also strict the lobes of their stars that heads complexely undeed I beauting the neural case lock, and also strict the lobes of their stars when heads outpletely undeed I beauting the neural case lock, and also strict the lobes of their stars when the stars of the political is bear of at leaths. It is other exite which employ Reishman prices they perform annual saidabs.

Of their three endogramous sub-division — I Sundarstif 12 Artyfor or Artifyle and (3) Daystakicoli. Have all sugarstifu — the first settled in Travancier and the its others in Medicar datase. This Sundarstifu rection may not exit final high technic travers con the traver conduction of the documents.

Has jutarial linear Negaration—the first settled in Terrencore and the free otherwise Maderian Tim Rendardine records may not set feels, but the other two reso prohibited from design design of the set of the s

and one from the tempt after which is sub-diration in standed.

Unusual detail in the marriage correctors are the variety of toe-rung by the luxilegroom and custom, and to be now dying out of inviting 1 a carpenter 1. bless the happy pair. Unusarrised print annually were collected of coverte halfs of beeds. This is noteworthy for thought married women in many acts are distinguished by the 10th round their review and the after rings on their second i.e., and in the case of lifetiments by warm g mas and of their tolls preveal between the legs, it is a usual for cumsarried girts to wear any halps of their condition. So the large of the condition o

p. 206 ] CHETTAN ARRAN—A Malaytiam form. I th Canarese Berráguiza. Found in Benth Canara Chutzer a—A Lingdynt sub-cart of Rangeiri. The word means tailor Olithida. Craza (617)—Oriya's calts axes in Stanjia and Vizingapatiam.

CRIPULTIAN—Librally th Bon-hearted people. Asul-cast of th Ma Sions of Malaba Curra Karasa—Asub-coate ! Korono or Karnan.

CHITRAKARO Ga jam .- A sub-cust of Mucohi.

Chouse A synonym for Tiya Chrovos -- Came as Bonch.

Convertables—A correct form of Chaptégéra.

Onde três—A sub-division of Tarakan. [C.R. 1881, para. 162.].

Cadet—A Malaydian corruption of the Tolings 15gt. A school in Paradési.

Chuditiya (+ 092 - As Oriya est | t gral parebers. Churap - A sub-ensts of Madiga

Course Natar (Kistra)—A sub-east of Boya. Chursino (384)—An Oriva cultivating cost supposed t be ! Kabatrly parentage

kg u = 1 name given to the begging section of the Midigus. See Andi.

Dakraina—A sub-sast of Décadige
Dakrai, Dzman (\$2)—A territorial term meaning M salman of the Decean. Also a same loosely polled t converts to Islam.

polled: I converts to Islâm.

Dammals, 1,501—Telega began and posets is the temples: It flags goddere.

Dammals, 1,501—Telega began and posets is the temples: It flags goddere.

Dammals, 1,501—Telega began and posets is for distance of the temples of the temples of the temples of the temples of the temples of the temples of the polled in the resential part of the marriage error of the temples

The mod of Linearyma symmetrics, empressed to be teners of eventry that first (Rainry outer sheed, and beaute correct to know. They have a sometreed sections, ratying from one to det. These with first evidence are summan, but those with well good to be a summan of the section

Dan -Das.

Diadekulam—A sub caste of Idiga

DARABALA-Taken as a sab caste of Mala

Dant-A class of Oriva dancers and singers resembling the Telugu sins Probably a corrupt Clubbed with Gum form of Dasi

Dari (3)—A Muselman occupational term meaning, 'tailor'
Dásari (32,035)—A caste of Telugu beggars—Seo Andi
Dási (6,862)—Dásis or Déva dasis, 'handmaidens of the gods,' are dancing girls attached to the
Tamil temples who subsist by dancing and music and the practice of 'the oldest profession in the world' The Dasis were probably in the beginning the result of left handed unions between members of two

different castes but they are now partly recruited by admissions, and even purchases, from other classes.

The profession is not now held in the consideration it once enjoyed, and there seems little doubt that the statistics understate the strength of the sisterhood owing to its members having returned the names of the castes to which they originally belonged Formerly, however, they enjoyed a considerable social position. It is one of the many inconsistencies of the Hindu religion that though their profession is repeatedly and vehemently condemned by the Shastras it has always received the countenance of the Church. The rise of the easte and its exphemistic name seem both of them to date from about the minth and tenth centuries  $\Lambda$  D, during which much activity prevailed in Southern India in the matter of building temples and elaborating the services held in them. The dancing-girls' duties, then as now, were to fan the idol with Chámaras, or Tibetan or tails, to carry the sacred light called Kumbarti and to sing and dance before the god when he was carried in procession Inscriptions show that in A.D 1004 the great temple of the Chóla King Rajaraja at Tanjore had attached to it 400 talio'cheri pendugal, or 'women of the temple,' who lived in free quarters in the four streets round about it and were allowed tax-free land out of its endowment. Other temples had similar arrangements. At the beginning of the last century there were one hundred dancing girls attached to the temple at Conjectorius, and at Madura, Conjectorium and Tanjore there are still numbers of them who receive allowances from the endowments of the big temples at those places. In former days the profession was countenanced not only by the Church but by the State Abdur Razank, a Turkish ambassador to the Court of Vijianagar in the 15th century describes a women of this class as living in State controlled institutions, the revenue of which went towards the upkeep of the police

At the present day they form a regular caste having its own laws of inheritance, its own customs and rules of etiquette, and its own panchayats to see that all these are followed, and thus hold a position which is perhaps without a parallel in any other country. Dancing girls dedicated to the usual profession of the custo are formally married in a temple to a sword or a god, the tall being tied round their neeks by some man of their caste. It was a standing puzzle to the enumerators at the census whether such women should be entered as "married on the column referring to civil condition

Among the Dasis, sons and daughters inherit equally, contrary to ordinary Hindu usage. Some of the sons remain in the caste and live by playing music for the women to dance to, and accompaniments to their songs, or by teaching singing and dancing to the younger girls and music to the boys. These are called Naturans. Others many some girl of the caste who is too plain to be likely to be a success in the profession and drift out of the community. Some of these affix to their names the terms 'Pillar' and Mudah,' which are the usual titles of the two castes (Vellála and Kaikóla). from which most of the Dans are recruited, and try to live down the stigma attaching to their birth of there join the Mélakharans or professional musicians. Cases have occurred in which wealthy sons of dancing women have been allowed to marry girls of respectable parentage of other castes, but they are very rire. The daughters of the caste who are brought up to follow the caste-profession are carefully taught dancing, singing, the art of dressing well and the are amoris, and their success in keeping up their chentele is largely due to the contrast which they thus present to the ordinary Hindu house wife, whose ideas are bounded by the day's dinner and the babies. The dancing girl castes and their allows the Mélah forms are now prostreated to the order of the contrast when they allow the Mélah forms are now prostreated. keeping up their cucinical is largery due to the contrast which they thus present to the ordinary Hindu house wife, whose ideas are bounded by the day's dinner and the babies. The dancing girl castes and their allies the Mélakkárans are now practically the sole repository of Indian music, the system of which is probably one of the oldest in the world. Besides them and some of the Brahmans, few study the subject. The "barbers' bands" of the villages usually display more energy than science (A notable exception, however, exists in Madras City which has been known to attempt the Dead March in Saul at funerals in the Pariah quarters.

There are two divisions among the Dasis called Valangai (right hand) and Idangai (left hand) The chief distinction between them is that the former will have nothing to do with the Kamindans (artizans) or any other of the 'left-hand castes' or play or sing in their houses. The latter division is not so particular, and its members are consequently sometimes known as the Kaminda Dasis. Neither division, however, is allowed to have any dealings with men of the lowest castes, and violation of this

rule of etiquette is tried by a panchayat of the caste and visited with excommunication In the Telugu districts the dancing-girls are called Bogams and Sanis They are supposed to be dedicated to the gods, just as the Dasis are, but there is only one temple in the northern part of the Presidency which maintains a corps of these women in the manner in vogue further south. This exception is the shrine of Sri Kurman in Vizagapatam the danoing-girls attached to which are known as Kurmapus. In Vizagapatam most of the Bógams and Sánis belong to the Nágavásulu and Palli castes, and their mule children often call themselves Nagavásulus, but in Nellore, Kurnool and Bellary they are often Bahjas and Yerukalas. In Nellore the Bógams are said to decline to sing in the houses of Kómatis. The men of the Sánis do not act as accompanists to their women at nautch parties, as the Bógam and Dási men do

In the Oriya country the dancing-girl caste is called Gum, but there they have even less connection with the temples than the Bogams and Sams not being even dedicated to the god

<sup>\*</sup> South Indian Inscriptions Vol. II, Part III p 259
† Buchanan's Mysore, Canara and Malabar, Vol. 1, p \$
‡ Elhott's History of India Vol. IV, pp 111-112

Day -Dem.

In South Canara the caste is kn wn as Med. They are of dedicated in th temples, b t do service in them. They seem t be descendants of temple servants whose numbers have been kept up by admissions I widows and others from other castra.

In the Camerese (or western) taluks of Bellary and in the adjoining parts of Dharwar and Mysore, outlook conton obtains among the Byras, Belarus and certain other castes under which is family which has no male same meet dethert on of its daughters are Beard. The guil is taken to temple and married three to the god. All and toe-ridge belong put on her and theseforward has become public woman, everyt that she does not convert with any one of lower states that herealt. She is not, however despased this account, nd todeed t eddings she prepares the till (perhaps because an can new be widow) Contrary to all Hindu law sh shares in the family property as though she as a son, but her right to do so has not yet bee onfirmed by the Crefl C urts

he takes her father name, but if only daughter that daughter again becomes Basseri. The bildren In Maisburthare is regular community of datoding girls, or is there among the Mossimans of any parts to Presidency [Lif. 187] p. 17; OR 189; part 450; Tonger Men. p. 100; Modern Man, Part III p. 79; Met Arter Man. Vol. 1, p. 201; Bachmann Myora, et Vol. 1, p. 474 V L. II, pp. 347; 240 dates of fields and properly of the Arteryological Secrety of Benkey Vol. II, pp. 322-353 ]
D. TILLEGUERE—A sub-case of fields after yellow grow results to profite size.

f Basavis marry within their own casts without restrictions of any kind.

Dixona, Dina, Divara-Suma a Divinga. Dreux -A sub-casts of Kapu or Reddi

Deviding (33,008)—Canarae-speaking temple-servants found in Sooth Canara. [C.R 1891, para 415 Sect. (care Man, Vol. I p. 185]
Drull-A sub-casts I Obriding a hach speaks Telm.
Deviding (275 007)—This casts is found in every district, and in different localities in the known by various masses, such as Dévare, Déra, Jándra, Jáda, Dendra and Sédan, and follows alightly different enstoms. Declays means body of the gods, and the caste has compiled gerdes, called the Dévalogs Portins, which eave that it sprang from Brilman right called Dévalan or Dévangs. I Dividings forming, which stays that it sprang from
Chanteres, Hadrin Jidda means green man and Sedan is only Tamil form of it word. Their
original home secons to have been in the Decean districts, but they are now drouded into two large elements
thow who prest, Pringing and those who peak Chanteres. The Taking Dividings are forein many in the
Teliaga country but in the T mill districts, superially in Sedem and Colimbators, both Teliaga country
that the control of the section are now with. I have a re-indicatedly wearers, but soom of those in the Telingu districts have left their weaving for cultivation and corporary and others for tred i cloth. In the southern district they always wear the sacred thread; in N lices they are just taking to it; while in Ganjám and Viragapatars they non of them wear it. The thread-wearing section major, those of its own coats-mon who are versed in the Shdaras as its precise, but is the Todaras. districts Brikmans are employed at marriages and Jangams for faneral orremonass. Both infant and adult marriages are common, of in som places the former form is galang ground. Their dead are either burst or buried. They working all the village deities, but their chief revences a paid to their tutelary goddess Chowdeswari. They eat fish, pock, fowls, muiton etc., and drink alcohol, but those who space t a higher a cial status nominally abstain from those things. In the Telugu districts the Dévingue will est with the Golles and M traches. Their title is Chetti. In Salem and Colmbatore Divinges will set with the Golies and II triches. Their title is Chett. In Share and Coimbatore the Di larges of Sedans, as they are three will, have an uncorrect in course of the set of the Sedans and the Parish three. His servani or Sedans is reported a new per ensure for each hore. In these distincts the east has except more appear in Mainra and Timerwelly the De Anges or Sedan consider themselves a that appropriate the Sedans have their own damped or the servance of the Sedans have their own damped guilt who are called Divinge or Sedans Mainra and formers and Hallackital in the latter and are strictly received for monthers of the costs under path of former and Hallackital in the latter and are strictly received for monthers of the costs under path of commons also not chary fine. They have also a class of Degrees of their we called Highlick. The emotion askanon or inerty line. They have also a mass or temporar to most we cause antiquint. The numbers if the easts often cull themserves by the Brikmannel tudies of States and Aiyar but their sast agroupes is Chesti [O.B. 191] para. 453 [Bochanan Myserv str Vol. I, pp. 170-2, 45, 488 North Arev Men., Vol. I. p. \*16. Seath Cresser Men., Vol. I. p. 180] Divis.—Telegra merchants from Fundrohenry who trade ! glassware; probably Désângus and

of bled with thes mate.

DRAMILO-A anb-casts of Othys Dhakkado (1 760)-Orivá cultivators. [C.R. 1891 para 413.]

Dhar (161) - A low cast f Marathi leather workers.

Discrete (1914)—The Market Mar in corner of the beld cloth and myrabolan in that of the beldegroom and family it proposes and pauli there is a part of the proposed to the pauli after or confidence of the many again. They are Valchan tea, but some if them also worship Kili or Dorga. They employ Bainfagia, and cornstoadly Richmann. their priests They have their doed and perform raddish. Their titles are Chetti and Béhara

Heomo, Du aux - Same as Dol va.

Dhiliya (9-6)—A small Onys cultivating costs [C.B. 1891, para. 414.] Divan, Di an Markalo —A b-costs of follows.

Doluva (17,318)—A Oriyá cultivațing custe found mainly în Gaujám. [C.R. 1891 pars. 309] Dou ur—A Tamil form of Documara.

Rombé (\$8,100)-Rill wears found mainly in Viragapatam Agency [C.R. 1891 para. 486; O.B. 1871 p. 230 ; M F F westt in Man for March 1901 ]

Dommara (18,322)—A Telugu caste of jugglers and acrobats [CR 1891, para 545, Nellore Dom-Gau Man, p 165, CR 1871, p 167, North Arcot Man, Vol I, p 240]

Dovigue (Dhangar)—A Maratha caste of shephords and cattle breeders Shown under 'others'

DORA-Same as Konda Dora Also a title of Jatapus and Yanatis

DUB LDUBA-An Oriya form of the Telugu Budubudukala

Düdékula (71,538)—A Muhammadan casto of cotton cleaners and rope and tape makers. They are either converts to Islam or the progeny of unions between Musalmans and the women of the country. Consequently they generally speak the Dravidian languages,—either Canarese or Telugu,—but some of them speak Hindóstání also. Their customs are a mixture of those of the Musalmans. and the Hindus Their marriage is usually adult, and a necklace of five beads is used as a tan after the Hindu fashion Inheritance is apparently according to Muhammadan law They pray in mosques and circumcise their boys before the age of 10, and yet some of them observe the Hindu festivals. They worship their tools at Bakrid and not at the Dasgra, they raise the Azán, or Muhammadan call to prayers, at sunset, and they pray at the tombs of Musalman saints They use the Musalman title of Sáhib' [CR 1891, para 494, North Arcot Man, Vol I, p 230]

Dumalo—A sub-caste of Gaudo

1 DAKULA-A sub-caste of the Vizagapatam Pallis or Vanniyans

Egali-A synonym for Vannán Ekari, Ekali, Yahani, Yákarli-A sub-caste of Mutracha [CR 1891, para 533, North Arcot

Man, Vol 1, p 217]

ELANIA—A sub-caste of Najar Its hereditary occupation is to get plantam leaves for the use of the Cherukunnu temple, where travellers are fed daily by the Chirakkal Raja. The other sub-divisions of the Najars will marry girls of this division but will not cat with its members.

Elayad (168)—An inferior class of Brahmans in Malabar They are purchits to the Navars and

other non-polluting Sudras, and may cook and eat in Eudras' houses

EMERINTIRI— A Malavalam name for Tulu Brahmans settled in Malabar They speak both Tulu and Malavalam Some of them call themselves Nambudris but they never intermarry with that class

Enáid-A name for Shánáns derived from Enáid Nayanár, a Saivite saint It also means Ambattan', or barber Everi (Ganjam)—Same as Yanati

Eximi Jani - A small class of Origin cultivators in the Vizagapatam Agency Taken as a sub-

ERADI—A sub-caste of Samantan [CR 1891, para 350]
Erumán (2,537)—Eruma means a cow-buffalo The people of the caste were originally buffalodrivers and keepers, and they still follow their traditional occupation in the Kasai agod taluk of South Canara In North Malabar they are masons and bricklayers. The Nayars marry their women, but their men may not marry Nayar girls. In this and other respects they resemble the Eruman sub-division of the Kólayan caste and they are perhaps identical with it. They follow the Marumakkattayam law of inheritance Elayad Bráhmans and Márayáns are their purchits

FAKÍR (272)—An occupational term meaning a Musalman religious mendicant

Gábit (194)—A Bombay fishing caste

Gadaba (40,395)—A hunting and agricultural tribe found mainly in Vizagapatem [CR 1891,

Gamalla (150,977)—Telugu toddy-drawers [CR 1891, para 522]
Gamalla (150,977)—Telugu toddy-drawers [CR 1891, para 522]
Ganda (Vizagupatam Agency)—Literally, 'a village servant', but used as a synonym for Dombós Ganda (24)—A class of weavers from the Central Provinces

GANDIANALLE—Literally, 'a perfume seller' A sub caste of Balije Gandla (34,560)—These are oil-pressers There are two classes of them—Onti-eddu, or those who use one bullock in the oil-mill, and Redu eddu, or those who use two The latter are also called Vaniyans The former do not went the sacred thread while the latter do, and the former are Saivites while the latter are Vaishnavites Both of them cat ment but neither of them drink alcohol The rich burn and the poor bury the dead Widows may not remarry Their priests are Jangams and Luga Bahijas At marriages they use a bundle of 101 yellow threads instead of a tall or bottu [C K 1891 para 499, North Arcot Man, Vol I, p 231]

GUNGADHEARA—A sub-caste of Valkaliga

GANGAPUTRA, GANGIMARALU-A class of Canarese agricultural labourers from Mysore, who were probably originally fishermen. Taken as a sub-caste of Kubbéra

Gangendulu — A class of beggars who exhibit trained bulls, a sub-caste of Dásari See Andi Gániga (18,403)—Canarese oil-pressers In South Canara they are said to be identical with the Mogers, with whom they interdine and intermarry [CR 1891 para 500, Buchanan's Mysore, e.e., Vol I, p 176 Mysore C Il 1891, p 248, South Canara Man, Vol I, p 167]

GARASA—A sub-division of Holeya

Gatti (1,543)-Canarese cultivators and labourers

Gauda (16,477)—Canarcse-speaking cultivators and cattle breeders [C.R 1891, para 377, South Canara Man, Vol I p 162]

Gaudo (102,898)—The grent pustoral caste of the Ganjám Oriyas Like those of all the cowherd castes, its members say that they are descended from the Yadava tribe in which Kirkha was born Fourteen sub-divisions have been reported, but it is not known whether they are endogamous sections They are Apoto, Behara, Bolodiva, Dongayato, Dumalo, Gopopuriya, Koláta Komiriya, Kusilya Ladis, Madhurápuriya, Mogotho, Patthla and Sollokhondia Each of these has a headman called Moharlado, who visits every tamily within his jurisdiction once a page to collect his every Mahankudo, who visits every family within his jurisdiction once a year to collect his mamool (customary fees) Their girls are married before puberty, and if this cannot be managed they have to marry an arrow before they can be wedded to a man A widow's younger brother-in law has the

Gan.-Gur

right frateunled the idow and she cannot marry another man without his leave and that of the beadman. But widow marriage is in places forbidists. Diverse a effected be means of Table-patro, or deed of separation, sociated from the kendman of the set. Their once wear beavy brase langues extending from the wratte the elbow and constitutes weighing. Bush 18 lbs. Their titles are Mahankudo, Podháno, Pollii Gande Béhara and Náik. [C.R 1891 para. 377; C.R. 1871 p. 120

Bauli (816 - A ynonym for Lingsyst Gollas. See Kanna liyan.

( A ADI -A b-easte of Golla.

Gavara (45,529 - Cultivators and traders found mainly i Vinegapetam whither they are said to has go from Nellour in social position they group are with the Kippen, and Gella will set in their looses. They are Hisales but worship all the village gods on goldresses, and they profer the good Kindhalf Apparas to all others. Marriagers a citize maken or adult the westliker people generally practicant, the former Wikiw marriage is recognised. They would bear their dead. They explain the former than the control of the former with the profer the graphy Richmon express. They set mutten, forw | of fail. The did it is Nation. [OR. 1891 pera dit.

The control of the co

Ghantura (605)-A small casts if Orivas who manufacture brass and bell-metal rings and banglesfor the use of the hill people

One Rivo-A synonym for Perike Gédári : 94 Telugu leuther workers in Ganján and Vimgapatam. In Tabl XIII they are

error in th Orry a section.

Godiya (9 100—The sevent meat sellers of the Oriyas. They formed, meanfactured sequentrous juggest y (pres). They are before belonging to the Challenga and, but Brahmen will end reserve them made by them. Their handman is all del Weamodo. Her will accept derinking-we ter from Gaudos bet fool oof from Bridmann. Then till a week.

Ottov ull.—A mb-custo ! Bloodin from which the Origin Bridmann will accept water

George. —A Telegra east of besider miscres; same Giddia.

Goor —On'd from and bell-metal lengte makers. A sob-tribo ! th Gadabas.

Getha (137)—A Bengal set of flatermore and boatners.

Get Xa (North Ca are)—Means leaster (clubbed with Moll).

Golla 55; 221)—The great shappend centr of the Talogue, [O.R. 1891] para. 407 Kerssel X.

38 Bacham Xperr of Vol. I pp. 341 237 Mpers C.R. 1891 p. 138 Kerks treat Max. p. 139 Buchana Vol. I p. 219 ]

Yol. I p. 210; Gond (\*0.734 -- A Central Provinces tribs, found mainly in the grang of Viragapatana. In this tract they spack the Gond language, but these who re found in Ganjan are said to speak dislect closed affired t the Khond current in th Kuttij tract of the Helliguds taluk. Their head-quarters in Ga jam is this Kuttiy tract, b t settlement exists in the Goometr Mallaha round bout Udayagiri. the pass a constraint states, we assume the pass as the translation of the large, two and delites. The secred thread it women the families of their headmen or patros. They have exceptions uspta called bottom or families. [CR. 1871 p. 282; CR 1891 part 403; ERHey Trible and Center of Board Vol. I. 1 282; Crook's Trible and Center of Board Vol. I. 1 282; Crook's Trible and Center of Board Vol. I. 1 282; Crook's Trible and Center of the Vol. II and Trible and Outh Vol. II pp. 420–128.]

Goxpi, Governa-Same as Good.

Gayoonoyas-A sub-cast of Odaya.

Go AMERICAN (Coddapah .- A sub-casts of Balife

Gona an (Bellary -A class of Canarese beggers and tempt priests of block with Disart. Gossyl 546)-Upper India devotees and ascetica.

Clock us-Huma ha andan Choch ca-Name Ka andan Chainan A title f the Shini

i the Chingleput district.

(123.147.—A the the observed in the congregate description of the control of the

barn, ad a i ites bury their dead. They drink alcohol ad est pack, fown, fish if all descriptions

crocollies and rats. They have no titles.

Gudiging (3):—Canarece wood corvers and turners. [Seed Coners Net Vol. I, p. 186]

Gun —Semo as Godyn.

Great-Vernitae-A name returned by some Sombadarams f Colmilatore Quita was Rima

bentman, See Vellila. Guiaratti 881 — Territorial term meaning people from G jarat. They we mostly trader Gr at -1 yaonym for the Silve of the Decemp Districts.

(innak Seme G jaráti. Granara (Fouth Canara)—A sub-caste I Boy or Bedara.

GELIER (Anastsport - Probably beasts of Riya.
GENER (Anastsport - Probably the same as Goad.

duni (1.878)—Onys darking girl and prostitutes. See Dist. One —d sub-division of the Chinda or China tribe

Opportu-A sub-carts of the Peles of Visagapatam.

Gurukkal.—Same as Adisawar Also a class of Brahmans who serve in temples GUVALO-Traders from Sambalpore A sub caste of Bondili Guzanati-See Gujaráti

Gur -Ila.

Haddi (28,076)—An Oriya caste which has two endogamous sub divisions, the Karuna Haddis who are cultivators and drummers, and the Chae'chadi Haddis who are scavengers. They have three grades of headmen called, respectively, Chowdari, Beliara and Gonjari. The Chowdari may fine any member of the caste for misconduct the Beliara mane or remit the fine on appeal, while difficult points are referred to the Gonjari, who is the highest appellate authority. They are said to observe the Rellia and Modaras, after first branding their to admit to their ranks persons from all eastes except the Rellis and Medaras, after first branding their to minist in their links persons from an exists except the Rolling and Rolling and the rest of the wedding ceremony consists in the brides's brother stril ing the bridegroom, which may be a survival of mairinge by capture. Divorce is allowed. A widow may marry the younger, but not the older, brother of her deceased husband. Their headmen, and not Brahmans, are their purchits. They worship Kuli, to whom they ofter goats, fowls and pigs. They drink alcohol and cut beef, pork fowls, etc. They may ent the leavings of other castes except the Rellis, Medaras Jaggalis, Kondras and Tivoros titles ar- Nahako, Chowdari, Dolobchara, Gonjakari and Ghasi

Halam—A Hindostani word for barber', ordinarily used as a synonym for the Konkani-speaking Kelasis or Kshaurikas in South Canaia [CR 1891, para 468]

Hakiy (9)—A Musalman occupational term meaning a physician'
Halam—Same as Holiva or Pentiya [CR 1891, para 107]

Halépark (17,689)—A caste of Canarose-speaking toddy drawers

Canara Man Vol I, p 173 ]

HANABARU (Bellary)—A sub caste of Valkaliga

HANABARU (4,574)—A Musalman sect [CR 1891, para 528, South

HARI-SHETTI-A synonym for the Konkani speaking Vinis

Harosutit 1-Same as Arasutiya

Hasala (552)-Canarese agricultural labourers, originally a hill tribe [Rice's Mysore Gazetteer, Vol I p 351, Mysore CR 1891, p 230]

HAVADIGA-A Bull-caste of Kuruba

Heggade (2,606)—Canarese cultivators and cattle breeders [South Canara Man, Vol I, p 161]
HILLIA—Canarese beggars Clubbed with Jogi Sco Andi

Holadava (South Canara)—A synonym for Gatti
Holeya (117,987, M 1)—Canarese held labourers corresponding to the Paraivans of the Tamil districts [CR 1891, para 396, Mysorc CR 1891, pp 250-254, South Canara Man, Vol I, pp 173-174]

Holling Same as Holiva

Holy's (Vizagapatam Agency)-Literally, 'a ploughman' A synonym for Pantia or Pentiya Also a sub-division of Origa Brahmans

Hussary (7)—A Musalman sect

Idaiyan (694,829, M. 2)—The great shepherd caste of the Tamils Of its many sub divisions, the Kalkatti and Pasi sections are so called from their custom of mearing 16 glass beads on either side of the talt, the Samban sub division takes its name from Sambu or Siva, the Kalla Idaiyans are most numerous in the districts where the Kallans mainly live, the Karuttakkádu ('black cotton country') s the division is mostly found in the Tinnevelly and Madura districts where there is a considerable stretch of black cotton soil, and the Pancharamkatti division is so called owing to the custom among the women in it of wearing a neck ornament called Pancha haram or Pancharam. In this division widow marriage is commonly practised, and it is said that this is because Krishna used to place a imilar ornal entround the necks of the Idaiyan widows of whom he was enamoured, to transform them from widows into married women to whom pleasure was not forbidden, and that this sub division is the result of these amours. The Idayans take a higher social position than they would otherwise do owing to the tradition that Krishni was brought up by their caste, and to the fact that they are the only purveyors of milk, ghee, etc., and so are indispensable to the community. All Brahmans except the most orthodox will accordingly cut butter-milk and butter brought by them. In some places they have the privilege of breaking the butter-pot ( $2\pi \mu \nu \nu$ ) on the Gékuláshtam, or Krishna's birthday and get a new cloth and some money for doing it. They will eat in the houses of Vellalus Pallis and Natiamáns. They either burn or bury their dead. Then titles are Kóne or Konan, Pillin, Pogondan and Karaiyálan. [CR 1891, para 495, CR 1871, pp 148-150, Jiadura Man, Part II, p 60, Fanjore Man, pp 195-197, North Arcot Man, Vol. I, p 220] Idiga (231,310, M.1)—Telugu toddy-drawers. In some districts they seem also to be called Indra It is said that they are the descendants of Bah as from Rasphranders in Gédus en district and that they

It is said that they are the descendants of Bah, as from Rajahmundry in Godavan district, and that their occupation separated them into a distinct caste. They are divided into two endogramous sections called either Dandu and Palli or Pata (old) and Kottu (new). The headman of the caste is called Gaudn They employ Brálmans as purolats for their ceremonies and these Brahmans are received on terms of equality by other Brahmans. They dury their dead and observe pollution for 12 days, during which time they abstain from cating flesh. The consumption of alcohol is strictly prohibited and is severely punished by the headman of the caste. They cat with all Balijas except the Gázulu section. Their titles are Alva Appa and Gaudu. [CR 1891, para 521, Buchanan's Mysore, etc., Vol. I., p. 273, North Caret Man. Vol. I., p. 273,

North Arcot Man , Vol I, p 238 ]

ILAI VANYAN-A synonym for Sénaikkudaiyan They are betel leaf sellers in Linnevelly and traders elsewhere

Hamagan (7,987)—A cultivating caste found thiefly in the Zamindari taluk of Tiruppattur in Madura. The word literally means 'a young man', but the "young" is interpreted by other castes in the sense of "inferior" The origin of the caste is even more obscure than usual None of the Ilu.-Jan.

econ to fit are flattering. One says that it is mad up f the suns of Vallamban females and Vollita males, another that it is mixture of out-casted Valsiyane, Kallans and Marayans, ad a third that it is descended from illegitimate children of the Valliflas and Pallia. Like the Kallans and Valsiyans the members of the easts stretch the lobes of their cars and leave their heads numbers. Values for members at it cars are in the loose of their cars and leave their heads unshares. The casts is divided into two or three endogrounous sections: I territorial origin. They do not supply Brikmens as purchile; their wolove may marry again, their dead are usually buried and they will not pork, matter fivels and fish. They are thus not high in the social scale and are in the bottom or party list the Kallana. The keatmen of the casts are called Ambalam but the other members have no titles.

fluvan (110,8"4)-Malayalara toddy-drawera. [CR. 1891 para. 5"0 Mateer' Firty Lafe to matern (1100 s)—manapann today-drawers. [U.H. 1891 para 5º0 Materr' Netu Life of Pragerers, pp. 54-28] Index (35,045)—A case of Telegu toddy-drawers and distillers, who are either ideotical with, or nearly allied to, the Idipas.

(Chinglepet)-A Tamil form of Indra. fres.

In (see (19) - A terratorial term meaning Persian The Shink sub-division of the Morthal tribe of Mussimans.

IRANY VARNA-The name of one of the carly Pells Kings. Returned as a cast name by certain wealthy l'allie in South Arcot, wh also gave themselves the title of Schkanar (decombant of Chola Kings) i the schedules. See Schkula Kahatriya

Vellalas who kill dampores. A nam assumed by IRETE OR IREMODILE VERTILE—Literally some of the Various or weshermen. See V life.

Irula (\$6,067)-The Irula are somi-Brilmanized forest tribe who speak corrupt Tamil and are found mainly in North Arcot, Chingleout, South Arcot, Trichmopoly and the Malabar Wynaed In different localities they no by different sames; in Chingleput those who speak Telugu are called Yauda, and those who speak Telugu are called Yauda, and those who speak Telugu (Nillyana (Nillyana (Nillyana)) in west North Aron Aron (Telugu) \(\text{Assign}\) is seen as do not hell lyaver plates us they are sometime, called Cheschia and Aron (Telugu) \(\text{Assign}\) is seen. So th Arcot the casts calls uself Tan-Vanniyans (honey Vanniyans) or Vann Pallis forcet Pallis) The Malabar and Nilgiri Irules are distinct from any of these others, being far loss civilised than any of them. In South Arest the casts is said to have two endogumous sub-divisions, Vangu (literally on them. In comma mask the cause is said to have two endogramous succurriations, Vargu (librarily a save, and so perhaps a branch and Kinday (cut) or Kitu (lignific). The Vargu Irulas lave settled down in Rages and work as ecolise, but the Kitiu Irulas have non-fined habititions and wander bout the j give living upon roots and gume. The Vargu Irulas have because called the Kitik Irulas have because called the Kitik Irulas have because called the Kitik Irulas have because called the California of the Desdyl upleating to the California of the California of the Desdyl upleating the California of the Ca derson if it. Ballias, who lives is bladens and goes round once army five or any warrier collect. Il customary fee from each family. Some of the 'sage levies have now begun it employ Brithmans as pricets it wildings. Both infant and, dalt marriages are practiced. It is measured that the front posts of the marriage varial should have twelve tengs of the pells tree tied to them. The happy pair have to fetch basketful of and from an ant hill and place it beneath these pells twigs (compare Then bear on the manager gained an account of the control of the property of t

Has—A ym ym for Derfaga and for Karm.

Has—A ym ym for Derfaga and for Karm.

Laggall (5, 5)—The traditional occupation of this cast was apparently leather origing but now it is easiered a ultimation on discolations in labour 1th members apach both Only4 and Telaga They saint out-main from other common ties? their ranks or pulsates the mail for Harrings?

They saint out-main from other common ties? their ranks or pulsates the life. Harrings? They saint out-main from the common ties the saint of the saint of the saint of the lagranger of the saint of the sain Jain (61)- \ Hind cannot be Jai by casts, but in 61 cases the enumerators entered H nd in

the religion column of the schedule and Jain in the casts column.

JARRELA-An inferior class of prostitutes, mostly of the Bally cast of bbed ith Ballia. Jakanapus -A class of gold dast washers; c. bbed with Belija.

Jakannon —A claim of gold dat washers; e. best with Belija.

Jällin (1, 63)—I lag fishermen. They are divided in two endogamons sections allod
th people of the twelve poles at the people of the eight poles according to the maker of
poles or peter sed for the marriage prosels. Similar sections are solled in the pole of the eight poles are self-divided on the table of the section of the treat. Their herdann are selled Illington, the data thickness from higher castes into their ranks. Their herdann are selled Illington, the data thickness and litroneise may marriage at They worship both Sira. All Jakon, employ Bishansan exprients at chief the selled of

cent titles.

Case times.

Jax 68 — U reognizable

Jamappan (68-361)—These a cer original)
into distinct caste. They seem to have been exsection of the Ballies, but they have now der hard They seem to have been called Janapan because they manufactured gunny burs

of hemp (Telugu, Janapa) fibre In Tamil they are called Saluppa Chettis, Saluppan being the Tamil Jan.-Kal. or hemp (lengt, smaps) here. In faint they are ented satisfies checks, shipped being the faint form of lanappan. Some of them have taken to calling themselves Désayis or Desádhipatis (rulers of countries) and say they are Balijas. They do not wear the sacred thread. Widow marriage is not permitted, but their girls are generally married after puberty. The easte usually speaks Telugu but in Madura there is a section the women of which speak Tamil and also are debarred from taking part in religious ceremonies and therefore apparently originally belonged to some other easte. [OR 1891, paras 177, 478, North Arct Man, Vol I, p. 227]

JANDRA-Same as Devanga

JANGAL-TITI-Literally, 'forest caste,' bird catchers and sellers See Kattu Mahrati

Jangam (102,121)—Strictly speaking a Jangam is a priest to the religious sect of the Linguyats (q v), but the term is frequently loosely applied to any Lingáyat, which accounts for the large numbers under this head. Jangams proper are said to be of two classes, Pattádlikáris, who have a definite head quarters and Charamurtis who go from village to village proaching the principles of the Langay at soct, and they are said to have five Mathadhipatis or religious heads at five places in the Bellary district, where the Lingávats are most numerous. Many Jangams are priests to Sudras who are not

Inguyats, others are merely religious beggars, and others of thom go in for trade

JANAI—Savara priests, also a title of the Tatupus

Jatapu, Jara (75,719)—These are a civilized section of the Khonds who speak Khond on the hills and Telugu on the planes, and are now practically a distinct casto. They consider the inselves superior to those Khonds who still eat beef and snakes, and have taken to some of the ways of the castes of the plans. For example, they sometimes marry their children while they are still infants and they discountenance widow marriage, and where they allow it the widow may only marry her late husband's brother. They still, however, permit divorce and divorces may marry again if the second husband pays the first the expenses he originally incurred at the woman's wedding. They are nominally Hinday, but they also worship the aberiginal goddesses especially one called Jakara and sacrifice buffaloo, pigs and gonts to them Some of them have bought the privilege of wearing the sacred thread from the Maharuja of Jeypore They employ men of their own caste as priests They generally burn their dead, but those who have died of snake-bite are buried. They are said to have some twenty exogamous septs, of which Koalaka (arrow), Konda Gorn (hill sheep), Kutraki (wild go it) and Vinka (white ant) seem to be of totemistic origin. Their titles are Janin, Sumanto, Mudali, Dora and Nuko

TATIKITULU-A class of beggars in Cuddapah clubbed with Dusari Jati-iillai-Literally, 'servant of the caste', entries of this term were clubbed with the caste which was indicated by the other entries in the schi dules. See also Dévangu

Jativ (utila—Beggars who beg only from Brálinans Clubbed with Dásan See Audi Jaura (49)—This is a small caste of workers in Inc., in Oriya, jau means lac Jawaikan (43)—Hindóstání-speaking dealers in glass, etc., from Bombay Jetti (1,481)—A Telugu caste of wrestlers and gymnasts [Tanyoro Man, p 184, Rice's Mysoro Gazetteer, p 326 ]

IINIOARA—A sub caste of Muc'chi [North Arcot Man, Vol I, p 240]
IINIARLIAM, JIRRU (Bellary)—A class of Canarese drummers and flower-sellers, who are usually Langáyats

J6g1 (15,878)—A caste of Telugu beggars and pig-breeders See Ándi

Jonagan (8,646)—Musalman traders of partly Hindu parentage The word is from the Tamil Sonagam, which means Arabia, and is not strictly the name of any Musalman tribe but is a loose term applied by the Tamils to Musalmans of mixed descent

JULAHA (3)—A weaving casts from the Panjab

Kabbéra (19,774)—A caste of Canarese fishermen and cultivators Perhaps the same as Bestha Kabbera (19,774)—A caste of Bestha, agricultural labourers.

Kádan (789)—A small aboriginal hill tribe found in Combatore and Malabar [Combatore Man, Vol I, pp 407-9, Buchanan's Mysore, etc., Vol II, p 45, Madras Museum Bulletin, Vol II, No 3, pp 131-151]

Kadu-Konkam (286)—Literally, 'the bastard Konkams', as opposed to the God or pure Kon-They are usually traders

kams They are usually traders

Kádukuttukinavar-Laterally, 'one who bores a hole in the ear' A synonym for Kuravas Kaduppattan (19,493)—A Malavalam caste of palanquin carriers and teachers of the vernacular.

[CR 1891, para 506]

KAFIR (8)—Territorial

Kahar (208)—A Bengal caste of boatmen and fishermen.

Kaikólan (316,762, M 1)—A large caste of Tamil weavers found in all the southern districts Kaikolan (316, 702, M. 1)—A large caste of Talmii weavers found in all the southern districts. The name is also returned in considerable numbers from Ganjám, Vizagapatam, Gódávari and Nellore, but it is not clear whether these Kaikólans are the same as those in the south. [CR 1891, para. 475; Buchanan's Mysore, etc., Vol. I, p. 474, Chingleput Man, p. 33, North Arcot Man, Vol. I, p. 227]

Káji (42)—An occupational term, meaning a judge and priest among Musalmans

Kakhrekkayádu—Beggars who beg from the Mutráchas, clubbed with Mutrácha

Kalaktóttadt—Literally, 'a pole-dancer' a Tamil synonym for Dommara

KALAL-A Hindustani synonym for Gamalla

KALIRI (Vizagapatam Agency)—A sub-caste of Sondi KALAVANTA—A synonym for Bógam KALIFA (1)—A Musalman title

Kálingi (126 546)—A caste of temple priests and cultivators found mainly in Ganjám and Vizagapatain whither they are supposed to have been brought by the Kálinga kings to do service in the Hindu temples before the advent of the Bruhmans They speak either Oriyá or Telugu They have two sub-divisions, the Kintah Kálingis, who live south of the Lángulya river, and the Buragám Kálingis, who reside to the north of it, and the customs of the two differ a good deal There is also a third

Kal.

section, called Pandiri or Bevarini, which is composed if outcastes from the other two. Except the Killingir of Mothali gam in Vinzenpalum, they have benedence onli-d Mayakabalis or Ridatios. They also have priotes called Kolurisus, each of whom see to the spiritual needs of a definity group of villages. They are divided into several exceptances gives, each competition a number if time line or senses, some it whole (such as a lavolar, a lady livin, and Ray-faisting, the Feet object tree) are it formation.

rigin Each section is said to worship its totum. Marriage before puberty is the rule and the easts in rigin. Each section is said to worship its totum. Marriage before puberty is the rule and the earts is remarkable for the proportion of its girth under 13 years. If age who are married or videored. (Res. Diagram Ko. 36). Wildow marriage is not recognised by the Burugim Kilingis, but the Kintalia Freely allow it. A mend, it exempodes with welding of videor differ from those at the marriage of moid. Some tumerto past is placed on new cloth which is then put over post overies, it the correction takes place are this. The Midnig portion of it is the tying of selfton-coloured string to its woman writ. The Kilingan pay special reverses to firl Heidelich in and Chairaya. Some of the caste officiality in tumples, were the some of thread and off-the-marker Relational than the caste officiality in tumples, were the some of thread and off-the-marker Relational than the the caste officiate in temples, wear the secred thread, and cell themselves Brahmans, but they are not reconveil on terms f quality by other Brilmans. All Kéhngis burn their dead, but sréddhas are per formed only by the Ki tali sub-division. They will est mutton, fish, wild bear and deer but will not tak their food in y but Brikman kouses. The Buragam Killing's do not shave their heads in front. Killing's women we heavy bangles. I ruse, silver ball-metal and gives extending from the wrist to the clow. The titles of the casts are Natila. Nayaria, Chowdard, Hassely, Footham, Saray, Saray and Maiko.

Kaltin - A sub-casts I Cheruman.

Karlant-modules—Literally begger who beats himself with stone A synosym for Mondi.

Kallan (455,719)—A numerous cests f and chiefly I the districts of Madura, Trickinopoly and Tampore The nata hiterally means third and the seatond the Maranas and Agamatigana are responsible for share of the ections of the southern districts which is out of all proportion to their strength in theo. In 1697 the Impector-General of Prisons reported that nearly 62 per cent of the convicts in the Medicar Jall and 30 per cent of those in th. Falamortiah Jall in Timervilly belonged to one or other. I there there centes, in Timervilly in 1694 151 centifications were committed by mon to one or other (three three castes. In Timorelly is 1894 131 exitie-theirs were committed by most (three three subtre subtrea castes against 47 by members of others, which is one theft to 1497 f the population of the three bodies against one to 27,830 of the other castes. The statestes of their criminality in Trichinoply and Major were also bed. The Kallan had until recently regular system of black mail, celled Kadlikiral, under which such religge paid certain teser the except from their. The consequences of being in transact with their apprents quickly followed in the shape (cettle-theirs and societies) first in houses. In M down, the villagers recently stronk against this extertion. The agriculture states day must of the Richinopher and continued from 1893 1898. The methods of the villagers were determined and complete. They held nevtl gs. t which thousands attended, and took oaths on their plough to pay more black mail t. Kallans: they retablished funds to comparate those— to lost their catile, or whose houses were beant down, in convenience, they arranged to patrol their villages at night with watchmon of their ow; they provided home to be comided to carry the alarm from Illag to village in case of that; and they pre-corbed scale of finer to be paid by those who did not turn out in navewer to be home. Some of the Kallans sold their land and left their villages, but there showed fight. Rots and bloodshed followed, but the villagers triumphed.

ioniowed, out the runages titimphed.

Th Chôle out by of Englowe seems to have been the original bode of the Kallens before their nilgration to fit. Plandys kingdom after its conquest by the Chôle about the elevanth century A.D. Bes in Tanjore they he been greatly influenced by the numberous Britanness there and beare taken a starting their heads in demploying Britanness as priests. At their veridings also, the bridegrooms takes the All hinterd, while deswhere his lesser does it. The centures of the case in Bladure have not been left second or the second in the way and are some pountly more interesting.

The Matrix, the he likes are divided better main endocurage with distators which are instanced.

In Madure, the hallows of divided into ten mai endogeneous sub-divisions, which are territorial in origin. Three are (1) MS-aids, (2) Kurhadi-aidu, (3) Velibrosidu, (4) Malid-kötzi nida, (6) Phirm-di, (6) Landra-diffuktor of Kannan-hötzi-beldu, (7) Kandra-divid, (6) Puranshi-zida, (4) Tennflat-nid and (10) Phirp-midu. The termination aidu meam country Three sections

are further divided into emoganous sections called expresses
some of these in private borth noting. The 161 adia Kallane have three sections called terms, or
stroots, manually Vadalka-toru (acuts threes), Kiljakiva-teru (seet street) and Ifrix-teru (south street). strosts, namely Vadalika-toru (north strost). Klishka-toru (sent strost) and fefera-toru (senth strost). The Striandh Allance have segreyes amed shart the poils specially worshipped by such, sort is a Andi Mandal, Alyanir and Virannigall. Among the Veilig-nidin Kallan the name of the scotions sear morely handrid. Som of them are Virgus pull (cont-handed there), Vickilla pull (cont-banded there), Vickilla pull (cont-banded there), Vickilla pull (cont-banded there), Vickilla pull (cont-banded there), Vickilla pull (cont-banded there), Vickilla pull (cont-banded there), Vickilla pull (cont-banded there), Vickilla pull (cont-banded there), Vickilla pull (cont-banded there), Vickilla pull (cont-banded there), Vickilla pull (cont-banded there), Vickilla pull (cont-banded there), Vickilla (control to the total there), Vickilla (control to the total total there), Vickilla (control total to Mandrana beings of research for sure is engiaved. In Programment who arrises also fallow the Marsham perclaim of recommendation, no so on them have any purelist for their marriages, women perclaim the programment of the pr

mail. All Kallans per on secred select, the usual mark of Salvit, on festive occasions, but they are nevertheless generally Valsknavitss. The deed are usually buried and it is said that at forerais

Kallans will eat Kal.-Kam. cheroots are handed round which those present smoke while the ceremony proceeds with Marayans but not with Valaiyans The headman of the Puramalai nadu section is said to be installed by Idaiyans (herdsmen, from a certain village, but what the connection between the two castes may be is not clear, and considering their respective occupations it is odd that there should be any at all [CR, 1871, p 156, CR, 1891, para 33), Janjore Man, pp 191, 193-0, Madura Man, Part II, pp 44-56 ]

KALLANGI-A sub division of Palli They are Tamil cultivators and agricultural labourers in Chingleput Their title is Reddi

Kallan-Muppan-A sub casto of the Malabu Kammulans, the members of which are stoneworkers

KAILATTIKURUP-A sub-division of Ambalavasi which sings in Bhagavati temples

Kallavill (Madura)-Literally 'the Kullan's fence' A sub caste of Palla

KALLOYI-A beef-eating sub tribe of Porojas

Kallikkotti-Literally, 'a stone mason' A sub-caste of the Malabar Kammulans which works in stone Some of them wear the thread

KILUGUNTA-A sub caste of Kahnga

Kamma (973,723) All four of these large castes closely resemble one another in Kapu or Reddi (2,576,448) appearance and customs, and seem to have branched off from one and the same Dravidian stock Originally soldiers by profession, they Telaga (382 677) are now mainly agriculturists and traders, and some of them in the Velama (436,327) north are Zamindars The Razus, who now claim to be Kshatriyas, were probably descended from Kapus, Kammas and Velamas The Kammas and Kapus of the Madura and Tinnevelly districts seem to have followed the Vijianagar army south and settled in these districts when the Nayak Governors were established there. Their women are less strict in their deportment than those of the same castes further north, the latter of whom are very careful of their reputations and in the

of the same castes further north, the latter of whom are very careful of their reputations and in the case of one section of the Kammas (Illuvellant) are actually gosha like Musalmanus.

The Kapus are said to have toteristic septs or gottras. Three of these are Kodi (cock), Mekala (sheep) and the Tangedu shrub (Cassa auriculati) [OR 1891, paras 3:9, 360 and 366, Nellore Man, pp 207-208, Kurnool Man, p 138, North Arest Man, Vol I, pp 214-217]

Kammalan (496,696, M 1)—The artists classes of the Tamil country are called Kammalans.

while in the Telugu districts they are known by the Telugu equivalent Kamsala, and in the Canarese tracts by the Sanskrit synonym Panchala. The customs of the community in these different areas resemble one another closely enough to make one note sufficient for all three. In all three regions they are divided into occupational sub divisions according to whether they work in gold brass, iron, wood or stone, but a man frequently works in more than one of these materials, and even changes his sub-division and there is no bar preventing inter marriage or inter dining among the different sections The gold-smiths are called Tattan, Kamsali and Akkasale in the Tamil Telugu and Canarese districts, respectively, the brass smiths, respectively, Kannin, Kanchari, and Kanchugara, the blacksmiths Kollan or Karuman, Kammora and Kammora, the carpenters Tag'chan Vadrangi and Badogi, and the stone-masons Kal-Tac'chan in the Tamil country and Silpi in the Telugu and Canarese districts

As a caste (though some sections form exceptions) this deny the pilestly superiority of the Bráhmans and the efficacy of their services at religious coremonies, and employ their own folk as purchits. In this they resemble the Lingiyats, and consequently the Kammálans, Kamsalas, and Pánchálas, the Lingáyats, and the five essentially Lingáyat castes of the Banajigas Gaulis, Jangams, Kannadiyans and Sudars do not come within any of the groups in the Subsidiary Table in this chapter,—all of which are based upon the degree to which the various castes employ Bráhmans as purchits and carry pollution,—and have been placed in a group by themselves at the end of the Table as castes which deny the sacerdotal authority of the Brahmans

The Kammalans, indeed, not only deny that the Brahmans can claim priestly authority over them, but go one better and state that they are superior to Brahmans in origin, since whereas Brahmans only claim to be descended from the Rishis, who were mere mortals, they themselves were sprung from the five faces of Viswakarma, a god and the architect of the gods, and so are of divine parentage. They usually call themselves Viswa Brahmans to emphasise this exalted pedigree. This claim of theirs to rank above all other castes has led to nots and cases in the courts, and was as vehemently asserted as ever at the present census, and, though anything which might tend to revive the bad blood to which it has led is to be deprecated, it seems necessary to shortly set out a few of the obstacles to the recognition of their superiority to the rest of the community which the Kammalans do not appear to have yet surmounted

They base their claim upon three things—decisions in the courts of justice, some sentences in the Védas, and certain passages from the Mulastambam and the Silpa-sastram (two works on architecture), the Venue, and the Kapiladvipam (controversal books on the abolition of caste) and the poems of Vémans, a Telugu Sudra poet The decisions in the courts, as was to be expected, merely state that Kammálans are to be allowed to perform such rites as they choose without molestation. As to the Védas, it is not only the Kammálans who can quote scripture for their purpose, and these writings were, moreover, compiled long before the present caste system was originated, so that chance sentences in them are of little weight in the controversy The other books adduced in evidence are not authoritative

or sacred works

There can be no doubt that the Kammélans' claim is of comparatively recent origin. The inscriptions of 1013 A D , referred to in paragraph 464 of the 1891 Census Report, show that at that an e that to live outside the villages in humlets of their own like the Paraiyans and other low castes, and a later one since translated (South Indian Inscriptions, Vol. III, Part I, page 47) gives an order of one of the Chola kings that they should be permitted to blow conches and beat drums at their weddings and funerals, to wear sandals and to plaster their houses, and so shows by implication that these luxuries were previously denied them. The stone-working section are spoken of in the inscriptions as Silpachari, (dehari means a teacher or professor, and is a title usually now restricted to Brahmans), but the stone sculptors had some of them to carve the images of the gods and so earned a certain degree of recognition,

Kam-Kar (s) Chembitti borr), and Kipichizimay only men a professor of sculpture. At the present day come of the hammellane born their dead, which not an tryan outcom, and other Solina has not creat them as Berhanan, receive my sculpture than with the secondarian at they do Belluman, nor creding food or a ter from their halot, nor calling them in as paroliti their religious correnous. [O.R. 1071, pp. 180-21 (R.H. 1881) paras 61-65. Heirar Men Paril II, p. 0. Iraper May pp. 180-6, Merid Arrel Mar Vol. I p. 225; Mysers C.R. 1891, p. 315 Buchanan Mysers of V. I., pp. 175, 476; India's Ashayaray for 1870 p. 1717, Irapergente May p. 80-7.

Kammellan (Mairylam)—104-040. The Kammellane of Malabar are also artisan IIIs those referred to time dual by show but they take have position than the Kammellane and Kanyellas of the other control of the state of the state of the control of the state of the control of the state of

KAMMIYAN-A synonym for Kammalan Kauro-A Origi form of Kapu

Kamesla ( 1 653)-Sce Kammilan Kamunchia (106)-Oriya cultivatora KATARKAN-A sub-casts ! Cheruman.

Ranakkan (20,021)—A Temil accomment cente, known also as Karsam. [O.R. 1891 para-vert lived Mes. Vol. I. p. 20" | Karonro — A. bell ston of Unobella the members: I which are workers in brass and bell

metal. See Kammallan

KAND (81 (17)-A M salman territorial nam meaning person from Kandahar Kurpman,-A sub-east of Halipaik

ynonym for Pauli. KANGURA-Literally servent;

K vi mist - A synonym for Dhatraru.

A VELLEY-A STROMEN OF DESCRIPTION of a skindogers and horbaltir. [C.R. 1891 para, 446; Markey Mrs. Y. J. Tp. 139-151.]

Kanigan (2011—A permits forcet tribe. See Mala-Arawa and Palyran.
Kanzantyan (2017)—A Canarese was of slargh-rula and cattle breeders, who are probably a

evalued section if the Karumbas. In the Mysore State, here they are immigrants, they are known as Ganlia. At they weldings five many ed women are selected who are required to bothe as each of the as vanue. As these wounders the main est occurs are servered to be an experiment to lather 64 each of the more important in the maintenance of the contract of Vol I p. 224.

-Ban es Bletrim KARGGI B

Karris A sub-cost ! Kammilan, the members of hich do hunders work. harout (15)—Territomal. Airmit (20)—Territomal. A T null form of Kaffr

NATRI (20)—A erritornal. A 1 toll term of Astor Kappiliyan (9,608 M. 20)—A Canarese cultivating casts found in Madura. Bee Anappan. Kappi (5074,46)—The prest cultivating cest of the Pelague counter Fee Kanara Kasarotan Funda —Liberally the levels of this above Vehiklas. A name assumed by the Karaivans of T njore. Hen Vellala.

Karaiyan (14,700)—A Tamil flahing casir Compare Pattaneran and Sembadara Ligur as Parratar—A sub-casts of Ambala isi, the men of which sing and dance in the

MARKE EA PARENAM OF SUD-OWNE I ADDRESS AS, the Them of Which sing and dates in the traples of certain of the name deline.

\*\*REALEX—A synchrys for Veillan in Malcher; also name for Malayille; clubbed with Veillan or Malayill [O.M. 198], part, 28-1] KIRINALA-A sub-casto ! Kamanla. Three are blacksmiths, but do not wear the secred thread

like other Kamealas.

KRMALA—A sub-cardo I Kannala. These are blacksmitts, but do not were the secred thread like byte Kremalar.

Krimpilan (1479)—A I legy a wearing ears found chiefy! (Oddired. Error maste as ear thread the case "spit is descended from the grants whom five problemed from his case has been as ear that the door and it is to be comed from the grants whom five problemed from his grants whom five problemed from his grants are cased to be a carriage is strictly forbiblen. They do or war the sacred thread but better from sating seet. Both them is a strict of the same five the sacred thread but better from sating seet. Both they have been supported by the same strict case. How bury that does I sating posture. They have no till a support of the same strict case if the origin in Gangian. (O.R. 1919 perc. 449) Kannam (32.181—The writer case! I the origin in Gangian. (O.R. 1919 perc. 449) the same and far fore. They have been supported by Baltjas staining to be descended as the vice critical (Kitma)—A rosall has of Telugu beginns; inbled with Maseri. Ke uvice-4 sub-case & Kannamian. I doos blacks might work. Key critical (Kitma)—A rosall has of Telugu beginns; inbled with Maseri. White with missisten and I has been given to the casts because they are the decoderate of the sub-control of the sub-contr

seven sub castes called after the seven nadus or villages in Madura in which it originally settled In Kar.-Kod its ceremonies, etc., it closely follows the Hamagans Its title is Pillai

KARUVA'—A corrupt form of Karumán
KABÁYI (885)—Literally 'butcher', a Musalman occupational term.
KABUVA or KABUDA (Nilgiris)—A sub-tribe of the Irulas
KATAKÁPARI—Literally, 'forest dwellers', a class of Telugu beggars Clubbed with Yerukala

Katasan (1,811)—A small caste of basket makers and lime-burners in the Tinnevelly district has at least two endogamous sub divisions, namely, l'attamkatti and Nittarasan Widows are allowed to remarry. The dead are buried. The social position of the caste in above that of the Véttuvans and they consider themselves polluted if they eat food prepared by a Shanan, but they are not allowed to enter Hindu temples, they worship devils, and they have separate washermen and barbers of their cwn, all of which are signs of inferiority. Their title is Pattanikatti, and Kottan is also used

KATCHI (H. 7, M. 13)—A territorial name meaning a person from Cutch Katike (1,451)—A small caste of Marathi butchers

KATIFAFA—A class of Telugu beggars who beg only from Gollas probably a sub-caste of Jógi

KATORAUTO—A sub-caste of Odiya the members of which claim to be Kshatriyas

KATTAVARÁYA-VAMSAM-A synonym for Vannán

Káttu-Mahrátı (1,794)—A tribo of Maráthi bird-catchers, pig breeders and beggars also called Jangal Jata and Kurnyakarans (bird men'

Kattu Nayakkan (2,486)—A Malabar hill-tribe found chiefly in the Wynaad taluk

KAVALI-Literally, 'watchers', these are generally Lugáyat Bóyas in the Telugu districts and were therefore clubbed with Bóya

Kavandan (9,051)—A title of Konga Vellálas, Kurumbans, Anappans, etc KAYARAI-A Tamil synonym for Balija, probably a corrupt form of Gavara

Kavutiyan (5 673)—A Malayalam caste of barbers who shave Tiyans and are purchits to them The name is also sometimes generically applied to the barbers of other castes, but in such cases the

name of the caste is prefixed to it, for example, Tac'cha Kávudi, etc

Káyasth (741)—A Bengal writer caste [Risley's Castes and Tribes of Bengal, Vol I, p 438]

Kéla (138)—A small casto of Oriya jugglers and mountebanks Their women are often prostitutes

[South Canara Man, Vol I, p 171] Kelası (7,712)—A Canarese barber caste

Kevuto (30, 396) - An Oriyá fishing caste [CR 1891, para. 515]

Кили (8)—A title used by the Fathan tribe of Mussimans Килира—Same as Kondra

Khárvi (4,123, M 2)- Maráthi-speaking fishermen found in South Canara South Canara Man . Vol I, p 168

KHASA-Male domestic servants of the Telugu zamindars, clubbed with Telaga

Khatri (1,227, M 2)—A small caste of silk-weavers alhed to the Patnúlkarans 1891, p 247, Rue's Mysore Gazetteer, p 335] Mysore CR.

Khilji (1)—A Musalman tribe Khopálo—Same as Bávuri

Kh6dura (4,417)—Manufacturers of the brass and bell-metal bangles and rings ordinarily worn by the lower class Odiyas Their headman is called Nahalo Sahu and under him there are deputies called Dhoyi Nahúho and Béhara There is a fourth functionary styled Aghopotina whose peculiar duty is said to be to join in the first meal taken by those who have been excommunicated and subsequently readmitted into the caste by the caste pancháyat A quaint custom exists by which honorific titles like Sénápan, Mahápátro, Subuddhi, etc, are sold by the pancháyat to any man of the caste who covets them, and the proceeds sent to Púri and Pratábpur for the benefit of the temples there—It is said that the original home of the caste was Orissa and that it came to Ganjam with Purushottama Deva, the In its general customs it resembles the Badhoyis Mahárája of Púri

Khorra (952)—A low caste of Oriva cultivators

Kh6ja (11)—A Musalman tribe of traders from Bombay [Journ Anthr Inst , Bombay, Vol 11.

1873 pp 402-407 ]

Khond, Kodu (316,558)—A hill tribe in Ganjam and Vizagapatam Much has been written about them, but from reports received it seems clear that observers have in some cases been too ready to attribute to the whole of the tribe customs which are in reality only locally observed. A people which is split up, as they are, by hill and jungle into communities which cannot easily communicate which is split up, as they are, by fill and Jungle into communities which cannot easily communicate with one another naturally develops a considerable diversity in its ways. I have, however, no sufficient materials for any account of them which could pretend to be complete. [CR 1871, p. 209, CR 1881, Vol. III, pp. 68-70, CR 1891, para 399, Ganjám Man., pp. 65-87, Fizagapatam Man., pp. 87-98, Macpherson's Report on the Khonds. Dalton's Ethnology of Bongal. Madras Journal of Science and Literature, Vol. VI, pp. 37-46, Vol. VII, pp. 136-7, Taylor's Catalogue Raisonné of Oriental MSS, Vol. III, pp. 467-8.]

Knovpário-- A sub caste of Odiya or Oriya. Oriyá Zamindars get wives from this sub division, but the men of it cannot marry into the Zamindars' families themselves. They wear the sacred thread and are writers by profession.

and are writers by profession

Khovbuválo—Probably the same as Khodálo, clubbed with Bávuri

Kichagára (33)—Canarese basket-makers and beggars

KIDABAN -A synonym for Tolkollan

Killekyata (337)—A small caste of Canarese beggars allied to the Jogis or Helavas

Kirakkáran – Kirai is a kind of vegetable, and the word is an occupational name meaning 'vegetable man' Kirakkárans are usually Agamudaiyans in Coimbatore, where the name was returned,

and so were clubbed with Agamudaiyan

Kodagu (84)—The vernacular form of Coorg a tribe peculiar to the province of that name
[Richter's Castes and Iribes of Coorg, pp 19-50, Journal of the Asiatic Society of Bengal Vol. LXX,
Part III, No 2, 1901]

Tod-Kam.

Konazz (3) - Unrecognizable.

Kouracia-laterally batel vine men; an occupational term. The persons who gave it as their cente returned their parent-tongue as Tandi and their title as Néyakkan and were therefore clubbed with Pallia.

Kópu-A vernacular form of Khond.

Konózo-Same az Kahar

Kornanto - A sub-casts of Kevuto. [See Kalbarta ! Bisley' Tribes and Contra of Bengal Vol. I

Komantyas-A and-caste f Ballys.

Kórr (Anaxtapur)—They are ould vature, and the name seems to be a mustake for Kápa. Korkumun (Gunjun Agency)—An Oriya cest of hill sultivature; sence as Kukkundi. Korkakarso—A reb-cessé of bidya.

Kolau-Bam as Kolayan.

ROLLED—Some as heavest of Bendl. See Kalári.
Kuláza—A soh-este of Bendl. See Kalári.
Kuláza—Koh-este of Gaydo (g.s.).
Kuláza—Koh-este of Gaydo (g.s.).
Kuláza (g. 6).—An Onyá cest found is Gargo (g.s.).
Kuláza (g. 6).—An Onyá cest found is darived force Gella and Ayan, both meaning sowhin

sowherd. casts is found chiefly in the Kasaragod talak of South Canara and 1 the northern part of Malabar I South Malabar t is called Unit. Its traditional compation is harding cows and it claims the partileges of supplying milk and ghes to spring Hindu temples, but at present most of its members are masons. It has two endogenous sections, Ayaa or Kol Ayaa and Mariyan or Remnia (see Remnia abore). The cust observes the title and seekeedless cressonies lik the Nayara, and Nayar pear may marry its woman, but the offspring of such unions caunce claim the sam privileges in the temples as pure-bred Kolayana. At the sam time the Elayade and Midwade, who will serve as priests to Hayara, will not do so for all Kélayans and some of the mate have their own purchits who are called Poduvans. Yes they will not out with the Marayan temple servant caste. They follow the Maramakkuttáran lev

K(ii) (1907)—A Bombay casts of fishermen and bombnen in South Canara. Also low slass of Bangal weavers found in Ganján.

Kaliyan (4,836)—A weaver casts the members of which were originally Paraiyana, but now do not cut or untermarry with that caste. See Paralyan,

Kozzaw—A sub-division of Kammallan. Kozzaw—A sub-caste of Badhóyi which does blecksmitte' work.

Another—A not-easy or reality which new posterious were district in the Presidency and also in the Omiral Provinces and Hombay. In the Telagu district, where people are easy-gaing in such institute, they seem to be treated as Valyas, and they are shown as such in the Subsidiary Table in this Chapter but in the Tabill districts their claim to rank as two-born in q and med. Three points which show them to be of Dravidian origin are their adherence to the centors of obliging a boy to many his material under a girtor, however unattructive she may be ( practice which is con-dagment by Han 1) their use of the Dravides, or lower ritual (instead of the Védi rites) is their ogremonies; and the fact that none of the 102 gotrus int which the easte is divided are the getrus of the twose-born with some, at any rate, seem to be totenistic, as they are the names f tree and plants and the members of each goirs butain from touching or using the plant or tree after which their goins is called. In names f its of these privace of seed (since) and of the toten blooging to each are given below -

Gótra.	Tolera.	Oftre.	Th/es
Anapa kula	Anspa Anumalu (Leble)	Pus'cha kula	Puo'ebakáya (Cárullar
Chintys-knie	Chiata (Temerania Index).	Usira-kula	odorpaikis). Uzirika (Endlise officinelis).
Pippala kula	Gajapippalu (Pyer	Telesi kula	Telsi (Orynam ametra)

The Kénasha d not, of source, admit that these are totens, and explain the reversers paid to them is study other ways. The casts is divided into tw main endogenous ash-divisions, the Gavera and Kinga-Kénasha. A section of the Gavera silving in the Ketras, Nellors and Kursevil districts re-called Vegna or Venguald Kénasha, Venguald being a fewere name for part of the Ketras districts. The Gaverance and the Company of the Co described with Al 1 mg or teary was be too anse a Parvine, the write of New. The tearner still worship hamiltonians as the parton devit and teat that their same is derived from G wit, who is identical with her. The Kilinges are sold it be called after the hingines of that same which foresely comprehen the present Gaspine, Visagrapians and Oddieral dividents. The German are strictly experient while the Kilingers are see as particular to hi, in other respects their contents closely research one such research are seed in the section of the Francisco these two makes adolgunous shid-drisions. Love it third exaller section, her endogenous, called the Trainmankas or "third canas-new, also follow the details of the Erchannelle continue to content of the teath of the Erchannelle continue to the particular that the others and for this

sho follow in creates of the Detailships consists more erropalizely than the others and for the means keep part from the rest of the cette.

The one of the Kometia kerr written is t : protest guitar two statements made in paragraph 485 of the 1801 Course Report analy (1) that the word Kometia is usually supposed: t bear the analouply mentary meaning ! for-caineded and (2) that at their weddings Kometia protest betel level and set to the best-welling chuckler cost of it Maligian. What the real derivation of the word Khomil may

be is a question which has led to much ingenious speculation and cannot be said to be yet settled that the 1891 report said was that 'fox-minded' was one of the 'usual etymologies'. Whether All Kom-Kud. Whether it is philologically correct or merely the outcome of the natural unpopularity of a money-lending ciste is The statement about the presentation of the betel leaf and nut seems to be accurate, another matter though no doubt the custom is not universal. It lests on the authority of Sir Walter Elliott (Transactions of the London Ethnological Society for 1869), and Major Mackenzia (Indian Antiquary, Vol. VIII, p. 36), and in a footnote on p. 55 of The Original Inhabitants of Bharata Varsha or India. Dr Oppert states that he has in his possession documents which confirm the story It is said that now-a-days the presentation is sometimes veiled by the Komati concerned sending his shoes to be mended by the Madiga a few days before the wedding, deferring payment till the wedding-day, and then handing the Madiga the leaf and nut with the amount of his bill [C R 1871, p 143, C R 1891,

para 455, North Arcot Man, Vol. I, pp 205-206] Коммил-А begging sub casts of Madiga

Konda Dora (88,715)—A caste of hill cultivators found chiefly in Vizagapatam section of the Khonds which has largely taken to speaking Telugu, has adopted some of the Telugu customs, and is in the transitional stage between Animism and Hinduism. They call them selves Hindus and worship the Pandavas and a goddess called Talupulamma Unusual items in their wedding ceremonies are that the bridegroom is bathed in saffron vater and that the tált is handed him by an old man. Divorcées and widows may re-marry. They burn their dead and perform funeral by an old man rites on the ninth or twelfth day They drink alcohol and cat pork, mutton, etc and will dine with Kápus They call themselves Doras [CR 1871, p 224, CR 1891, para 400]

KONDALAR (Chingleput)—A sub-caste of Vellála

KONDALI-Cultivators and agricultural labourers in North Arcot, clubbed with Kapu

Koydi—Herdsinen and cultivators akin to Erumáns who are usually treated as a sub-caste of Náyar The Nayars may marry their women but will not eat with the caste

Kondra, Khandra, Kondora (5,796)—A fisherman caste of Ganjám Divorcées and widows may ry again Gosáyis are their priests. They drink alcohol and eat meat, fish and fowls. Their title ıs Mólıko

KONE, KONNY-A title of the Idaiyans in Madum and Tinnevelly

Kongan (139)-A territorial term meaning a native of the Kongu country, that is, Salem and

Konkanı (1,822)-A territorial or linguistic term, meaning a dweller in the Konkan country (Canara) or a person speaking the Konkani dialect of Maráthi

Konsarı (1,728)—Oriya bell-metal workers

Koraga (5,109)—A wild tribe of basket-makers and labourers chiefly found in Mudbidri and in Puttur in the Uppinangadi taluk of South Canara [Buchanan's Mysore, etc., Vol. II, pp. 271, 272, CR 1871, pp. 343-345, South Canara Man, Vol. I, pp. 176-178, Journ Anthrop Inst., Vol. IV, 1875, pp. 369-376]

Korava, Korama Korcha—See Kuravan Korono—Same na Karnam

Конті (Ganjám)—Interally, 'a wood cutter' A sub casto of Badhóyi

Kósandi-A synonym for Mádiga

Koshta (55) -A Central Provinces caste of weavers

Kota (1,267)—A small tribe of artisans and drummers on the Nilgiri Hills [Breeke' Prim Tribes, pp 40-47, Nilgiri Man, Vol I, pp 203-207, Madras Journal of Science and Lit, Vol. VIII, pp 106-107, Indian Antiquary for 1873, p 32, Madras Museum Bulletin No 4, pp 185-206]

Kotagára-Canarese bricklayers in Bellary Probably the same as Kótégára

K6tarı (1,195)—Domestic servants They claim to be an independent caste, though some regard them as a sub-caste of Bant [South Canara Man, Vol I, p 180]

Kôtégára, Kotelava (6,981)—Cunarese cultivators and shop keepers [CR 1891, para 354. South Canara Man , Vol I, p 163 ]

Korray-An occupational name, meaning a bricklayer Returned by some Pallis in Coimbatore district, and clubbed with Palli

Kottiya (12,333)—Oriyá cultivators found mainly in Vizagapatam Agency [CR 1891, para 411

Korrov—Literally 'a brass-smith', a sub division of the Malabar Kammálans

Kotwar (3)—A Central Provinces caste of village watchmen

Кота (5)—An occupational term meaning priests to Mappillas, clubbed with Mappilla

K6y1 (63,062)—A cultivating hill tribe in Goldwiri [CR 1891, para 406, Goldwari Man, pp 88-91, OR 1671, p 227, Indian Antiquary for 1876, p 357, for 1879, pp 33, 219-221, Taylor's Catalogue Rassonné of Oriental MSS, Vol. III, p 464]

Kshatriya (80,311)—The second, or ruling and military, caste of the four castes of Manu Parasurama is said to have slain all the Kshatriyas seven times over, but 80,000 persons have returned themselves as such in this Presidency alone

Strictly speaking there are very few persons in the Presidence of the four castes of Manu Parasurama is said to have slain all the Kshatriyas seven times over, but 80,000 persons have returned themselves as such in this Presidence are very few persons in the Presidence are very few person dency who have any real title to the name and it has been returned mainly by the Pallis or Vanniyas of Vizagapatam, Godávari and Chingleput, (who say they are 'Agnikula Kshatriyas') by the Shanans of Tinnevelly and by some Mahratis in South Canara. In Tinnevelly Kammas and Balijas have also returned the name—The figures are thus useless for any purpose

Kenauradava, Kenaurika—A synonym for Kelasi Kuagar (9)—Unrecognizable

KUDAIKATTI-VANNIYAN-Interally, 'the basket-making Vanniyan' A name returned by some of the Kurnvas

Kudakan (2)—Territorial, meaning a native of Coorg

Kudáldesukára—A sub caste of Rájápuri

## Kud.-Kur

Kudiya (A.038)-A Canaruse forest tribe in South Canara. [C.R. 1891 para. 418 South Course Mon., Vol. I, p. 175.]

KUPLURARA - A sub-coate of Rajapuri; Konkani-speaking confectioners, who follow the Brahmaninel contons.

Kuduhi (10 860)—A Marshid-speaking forest tribe. [Seeth Coners Men., Vol. I. p. 17a.] Kurururafasav (Madum and Timorrelly)—A sub-cost of Tottiran. Kudumo (14,748)—The Nathance or Kururura are no cytri casts of cultivatura found mainly in

Gazjára. Some of them wear the sacred thread and follow Chaltanya, and Oriya Sethmans will accept drinking water i their hands. They will cat in Brühmans houses and will accept drinking water-from Gandos, Bhondária and Rávalos. Their title is Podháno.

Kuraso-A sub-casts of Lohira. Kukkundi (40)-Uriyé cultivators and fishermen.

Kuraras—Teluga-speaking Kummaras in Malabar Kutuwa (3)-Unrecognizable.

Kuluvan (485)-A small cents of Telugu beggars and pig-breeders akin to the Kuravas and Jogia, found only in the Tinnevelly district.

Kundan Kanarat—A synonym for Mahriti.

KUMAN KRAITHE.—A systorym for Mahriff.

Kumbirg (34 44)—Canarces pootes. (DR. 1891 pars. 563 Buchanan Mysec, etc., Vol. I, pp. 191 31; Mysec (R., 1891, p. 149) Seek Orners Men., Vol. I, p. 189. 31; Mysec (R., 1891, p. 149) Seek Orners Men., Vol. I, p. 189. 1

Kumbirg (189 148)—Tripp potters. [DR. 1891 pars. 563]

Kummars (189 148)—Tripp potters. [DR. 1891 pars. 563] North Arcet Man., Vol. I, p. 231 ]

Kurtan—Haturnad by some Ancubas of Anantepor district.

Kurtan—Haturnad by some Ancubas of Anantepor district.

Kurtan—Haturnad by some Ancubas of Anantepor district.

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Kurtan—Haturnad by some Anantepor district.

Kurtan—Haturnad by some Anantepor district.

Kurtan—Haturnad by Anantepor districting casts.

Kurmuni (Amentapur)—A synonym for Kurni. Kunnavan (2,318)—A califrating hill tribe in Madara. [C.R. 1891 para. 285; Madara Men. Part II, pp. 34, 35.] Kunana Literally

regutable elan Orlys and Telago coltivators in Gaujam and Virage ACTANGED—LAWRINY PERMADENANT ONLY AND LONG THE ACT OF T live by basket-maki g and fortune-taking both speak corrupt Tamil, and both may have sprang from one original stock (It is noteworthy in this connection that the Yernkalas are said to call one another Kurru or Kura.) But their names are not used as interchangeable in the districts where each is found, and there seem to be real differences between the two bothes. They do not intermarry or est tagether. the Kwarma are said to the piece of thread scaled in termonic water round the bride' needs at weldings, while the Yerukales mess sackings of black bends; the Karwars worship S brakmanya, the son of Wars, while the Yerukales worship V shoun in the form of V secknowars and his wife. Lakshmi th Kurawa treat the gentler sex in a very casual manner mortgaging or selling their wives without compunction, but the Yerukala are particular bout the reputation of their womenkind, and commuter it serious matter elf any I them return home without an escort after smaret. The statistics of this year accordingly show Yerakalas aspecately from Kumras. The reports from the various districts, however give such discrepant accounts of both easter that the matter is electly in need of

further enquiry
The Kuravas wander about the country from village to village, living in small bamboo hats, which The Kursvas wander about the country from village, it village, it village, it village, it was a banhoo knin, which they carry with these, and sudsting by fromte-abling intotings set bouring right-investing and putly that. They ha a kind it likewas sings known only no themselves. Done is no love loss between them and the ordinary villagers, who have invented many enjugic to their discrete. The Karning's is to critical late a Kursva, and the protected of the control of their quartels, it decisions upon hich will from compy the headman for weeks together. Originally however they even to have occupied higher position in the general calimation. The old Tanti books upon the them as fortune-tolliers to kings and queens and as pricets to S brahamon, a the gold of hills, which them as fortune-tolliers to kings and queens and as pricets to S brahamon, a the gold of hills, which them as fortune-tolliers to kings and queens and as pricets to S brahamon, a the mainly worship the village goldsees, and it is these that the Kurava women invok when they are tailing fortunes. They use wisnowing fan and grains of rice in doing this, and prophery good or

will according to the number of grain found on the ina.

Arriage are both infant and adult, but the wife is presently regarded as of small account and in a recent sees in the Medical High Ours. bushessed stated that he had sold on I he three wires for H. 21. To marriage sermony merely consists in tyting thread scaled I immeris record the woman's neak foosting the relations and paying the brild-price. Among the Koops neak-division this latter can be paid by instalments in the following way. Kurara can marry his size- da gittee and when h gives the datter in marriage has supeche her to produce helds for hom. His starter, humband when he gives the stater in marrage as expects set to prouse arose for mon. The survey necessary conducting to says the 1 st of the Rs. 60 of which the bridge-price consists at the weighing fished, and Rs. 25 now such year smill the woman bears a dangiture. Diverse can be infained by either party set payment of Rs. 10-6-20 to the other. The Upper Kuraras are said to bury their dead under one of their kets. Said, they afterwards desert. On the third day after the internest toldy and park are offered to the spirit of the decreased. They will cat profit nearly anything and are fond of strong drink. They are reported to practice the course (Maires Massess Balletts, \ ol. 17 N 2) the husband August Sponson to present the view of the footbase thing noticing when the view in the confirm (GR. 160) para 537; Madray Men., Pari II, p. 69; Minny Men., Pai, Marth Ares Men., Vol. I. p. 247.

Xuntan (3)—A territorial same returned by Mussimana, Kurénth being village in Arabia. Also one of the pub-dirisions of the N reject tribe.

Kurre'chan (9,642)—Malabar shikaris [CR 1891, para 511]

Kur-Lin.

KURIKKAN-A sub-caste of Tiyan

KÉRMÁPU—A sub caste of Bogam, so called from the fact that its members well dancing girls attached to the temple of Sri Kúrmam, a place of pilgrimage in Vizagapatam See Dasi Kurni (15,325)—A corruption of Kurivanni from Kuri, sheep and Fanni, wool, the caste having the last paw weave cotton and silk and also cultivate. They are also originally been weavers of wool I hey now weave cotton and silk and also cultivate. They are also known as Jádaru and Nésovandlu. They have two main sub-divisions, Hiré (big) and Chikka (small). The Hires are all Langújats and are said to have 66 totenustic septs or gótras. Some of them are arishina (saffron), hon (gold), perior (cummin), kadalai (Bengal-gram, Cicer arietinum), menasu (pepper), mullu (thorn), sampige (a flowering tree, Michelia champaca), yenme (buffalo), etc. They employ Jangams as priests and also men of their own caste who are called Chittikaras. They will mess with the non Lingavat section and with Lingavats of other eastes. They do not cat meat, or smoke, or drink alcohol, but the Chikkas do all three. Marriage before puberty is the rule in the caste. Divorces are permitted. Widows may marry again, but have to first spend two nights alone at two different Their wedding ceremonies are carried out by widows only, and the woman is not afterwards allowed to take a part in religious or family observances
Kuruba (206 286) These two have always b

These two have always been treated as the same caste Kurumban (154,959) (Madras Museum Bulletin, Vol. II, No. 1), thinks they are distinct have no new information which will clearly decide the matter, but the fact seems to be that Kurumban is the Tamil form of the Telugii or Canarese Kuruba, and that the two terms are applied to the same caste according to the language in which it is referred to There was no confusion in the same caste according to the language in which it is referred to There was no confusion in the abstraction offices between the two names and it will be seen that Kuruba is returned where Canarese

and Telagu are spoken and Kurumban where the vernacular is Tamil

There are two sharply defined bodies of Kurumbans,—those who live on the Nilgiri plateau, speak the Kurumba dialect and are wild jungle-men, and those who live on the plains, speak Camerese and are evilized. The former have been described by Breeks and others and in the Nilgiri Man. There is an eventured The former have been described by Breeks and others and in the Nilgiri Man. There is an excellent account of the latter in the North Arcot Man, Vol. I, p. 220 et seq., in which among other things a list of totemistic septs existing among them is given. [CR. 1891, para 496, Buchanan's Mysore, etc., Vol. I, pp. 274, 379-481, Breeks' Primitive Tribes, pp. 48-66. Nilgiri Man, Vol. I, pp. 208-213, Madras Journal of Science and Lit., Vol. VIII, p. 107, Indian Antiquary for 1873, p. 32, Madwa Man, Part II, pp. 64, 65, Madras Museum Bulletin, Vol. II, No. 1, pp. 38-43, Mysore CR. 1891, pp. 226-228, 219, South Canara Man, Vol. I, p. 164]

Kuruman (10,092)—A Malabar eynonym for Kurumban. [CR. 1891, para, 422]

Kurumban (154,959)—See Kuruba or Kurumban. Kurumban as Kudumo—Same as Kudumo

Кинимо-Same as Kudumo

KURUPPU—Interally, 'a teacher', a synonym for Kávutiyan Also a title of Nayars and other as Also a sub division of Tiyans the members of which are usually masons KURUYIKARAN—Interally, 'a bird man', Maráthi-speaking bird catchers and beggars, known also

as Tangal Jatı and Káttu-Mahratı

Kusa—A sub caste of Holeya in the Udipi and Coondapoor taluks which speaks Canareso Kusavan (139,355, M 5)—Tamil potters. [CR. 1891, para 502, North Arcot Man, Vol. I, p. 231

Káttádi (8,536)-An occupational name meaning a rope dancer Usually either Dommaras, Paraiyas, or Kuravas

Labbar (106,793)—A Musalman caste of partly Tamil origin, the members of which are traders and betel-vine growers. They seem to be distinct from the Marakkayars, as they do not intermarry with them and their Tanul contains a much smaller admixture of Arabic than that used by the Marakkáyars But in what the exact distinction consists is a matter which remains to be cleared up [CR 1891, para 150, Tanjors Man, pp 153-155, Madura Man, Part II p 86, North Arcot Man Vol I, p 206]

Ladár - Same as Dúdékula

Lilligonda—A sub sect of Lingáyats consisting of Canarese-speaking Kapus or Vakkaligas,

Lambadi (44,439, M 176)—These people are also known as Lambanis, Banjaris, Sugalis, Tandas or Gores, and are a class of traders and cattle-breeders found largely in the Deccan Districts, in parts of which they have settled down as agriculturists. The accounts of the ways of the caste which have been given by different authorities are contradictory, perhaps owing to local variations, and require to be cleared up and reconciled. Two curious points in connection with the marriage ceremonies of the caste may be noticed. The women are said to weep and cry aloud at weddings which may perhaps be a rolio of marriage by capture, and the bride and bridegroom are stated to pour milk down some snake's hole and offer the snake cocoanuts, flowers and so on Brahmans are sometimes engaged to celebrate weddings, and failing a Brahman, a youth of the tribe will put on the thread and perform the ceremony [OR 1891, para 463, Nellore Man, p 162, Cuddapah Man, p 3n, Indian Antiquary for 1879, p 219, Mysore CR 1891, pp 228-230, North Arcot Man, Vol I, pp 244-5]

LAMPATA—A sub-caste of Sani.

Lianda—Literally, 'a troublesom" fellow', a synonym for Mondi See Andi

Langári-An incorrect form of Rangári. LANKÉKÁRA-A sub caste of Mahráti

Lattikar (Salem)—A sub-caste of Vakkaliga

Linga-balija—A langáyat sub-caste of Bilja [Norte Arcot Man, Vol 1, p 203]
Lingáyat (138,518)—A sect of Hindu reformers who deny the sacer lotal authority of the Brahmans and affect to reject all caste distinctions The reasons for the position assigned them in the Subsidiary Table in this Chapter are explained under Kammalan above The strength of the community has varied in a remarkable manner from census to census but this i due, not to any violent changes in the actual numbers of its adherents, but to the different degrees of success which have attended the attempts made to get them to enter themselves by their caste names (for in spite of their

Liy-Mal. punciples cause do suist among them; rather than access as Lingdyst: which is strictly specifying a sectamus term and not in mans t cause. The shadard infhortly specified in the Make Sevence of Littlestone and Sevence vol. Ni.p. 118, but R. R. C. C. Carlo, has a monograph regarding them in the proces. See also Moure C.R. 1891 pp. 288-210; CR. 1891 perc 439; Ch. 1877 p. 189 "Neel Across Mee. Vol. L. p. 109

Latist — A rub-cause of Carbiting.

Lower (11)—A Central Provinces casts of cultivators.

Lodi (3)—There seem strictly to be a sub-tribe of Pathins, but a the matter is of clear they have been shown as main tribe.

Lohana (197)-A Bombay cast of tradera.

Lohara (4 600) - An Ongl-speaking casts I from workers.

Louis banc as Nolya.

LONDO-LANY -A sub-tribe of Savara. See Arisi. Loniya (70)—A Be gal cast of earth workers and calts orders. Loriya (181)—Hill cultivators in Vizagapatam Agency

LOTI (1)-L precognizable.

Miniam-A sub-east of the Malabar Hurane.

Miniar -A Tamil sam for Chakkiliyan. Manay v-A sub-cente of Navar

Manu-A sub-case of Bordin in the Decran districts said to be so called bearns they I cotton with the bark of the Maddin tree (Marend voice) 12, 120 pers. 259 Backmann Merce et Middle (S. 25, 15) - Talley Insulher workers. [C.R. 180] pers. 259 Backmann Merce et Vol 1 p. 175 Backm

M DIVILA-Bano Ages In South Canara they speak T in South Carm Man Vol. I p. 10 ]

Magnya (343)—A small casts f Orly 61 of plate makers and childrin.

HEXAMPIA - A sub-easte of Pino.

Mahanti (\* 108)—A coste akin to the Koronos Karaams. The name is sometimes taken by persons encommunicated from other castes.

Mahor (61)-A Bengal casts of leather-workers.

Ma and -A trile I the Orly a Badhoyle.

Ma. RAN --A title I the Utity's Radia/ju.

Marriell (2) 485 M. 4, -A Martichl-speaking cests of collivations. A linguistic term rather than the nets of a distinct cests. [C.R. 1891, [pers. 340; Tenpers Me pp. 1 2-1 6 \article{Acrisel Me} V. I., p. 180 Sectio Cons. Con., Vol. I., 1 180.]

Military-A sub-sects of Holeys.

Military-A sub-sects of Holeys.

Military-A possible Bild-Jangama. A class I beggers who begonly from Komatis. A sub-sect of Bulleys. See John Con. (1) 180.

Marcirro (6)- Un ecogatral le.

MALIATE (19.— Unrecognized its. Malia is in the Milliahs. Clad bed with Elbord. Malijing (11,318)—There are cultivators in Vizagapatam at allifetis and following in Ganjáns. They have two codegement of islans, the Mijades and the Hicha Majides, it members of the latter of which were the sacred thread and will not set with the factor. In these revent they loosly rewards the Kapin, of which caste they are perhaps—sub-direien. For their exercisins they employ Ori & Brakum and Tri production (Wido marriage to allowed. They have their lead and are said to perform arbithms. They worship all the Blage god and goodlesses, and there extracts They have no titles.

Hain (1 408 0") - Agricultural labourers and cotton weavers. In the Kleins district they ha Debaidle, their own pricat street or sometime gain causes assess organs, there can person a norm between their own person spirit Midal Blants and their own beggars, tremed Tambalas and Midigs. They will not estimated a property by Kanonias, Médares, Mucchi or Médigsa, and will not even use the sum wells as the Middigsa, when they despise the esting carried in though they eat best through es. [CR. 188] para. Sail verts dress Message Vol. 1 p. 284]

Middigsa, when they despise the hill full is reported to be the same Pallyan [M teer Ast or safe

Transactor pp. 63-1]

Malaiman (53 640)—A Tamil cultivating caste
Marantina Mara Vir arra—Sam Malay [CR 1891 pera \$38.] Metych.

Malance (4,505)—A forest title found mainly in Coloniatore and living by hill onlivestion and da
I bour They are good t genne-tracking and ery handy with their ter with the help I which they
will control bomboo house for the anothering sport on in few hours. They redd I hamlet
known as Paties seath of which has beendman, called Vendari who verdoes the most withoutly bloom as Notice seeds of which has beedman, eithed Versiari who vertices the mean subscript with its welfare of parabetyst. One of the purishment infinited by machiferate it is neal. the niprite carry a heavy local I was I for some distance and then some with it on hi bred and leep for topy twees. They would point and heavy and then some with it on hi bred and leep for Manakaditia I whom they secrifice forth and heap in the mouth I Mid. A man I the tribe are a priets on these consulers, and heapy the two of the off-range, his perspective. A manual to mis their wedding emergencies in this play of an iron rings to the bridgeroom wrist. They will set and left a times a marginar proof even and here The Kadarar regard thereafters as superior to IF Malayar. Buchasan Myser et Vol. II p. 61 (Sauletter Mea., Vol. II p. 162.)

Malaya (1811)— Concrete cilli tag care [Saulet Carrer M. a., Vol. II p. 162.)

Malaya (180 181)—Cultivators on the J relat and Blocarus with (180 18)—Cultivators on the J relat and Blocarus with (180 180)—Cultivators on the J relat and Blocarus with (180 180 and Malaya (180 180)—Cultivators on the J relat and Blocarus with (180 180)—Cultivators on the J relat and Blocarus with (180 180 and Blocarus which (180 180)—Cultivators on the J relat and Blocarus which (180 180)—Cultivators on the J relat and Blocarus which (180 180)—Cultivators on the J relat and Blocarus which (180 180)—Cultivators on the J relat and Blocarus which (180 180)—Cultivators on the J relation of the June 180 and 180 a

Malayali (45 945)-Cultivators on the J ridii and Shenarry hitle ( leo alled Kantlane), who are graving the september of the meaning of the second property of the s Museum Bulletin, Vol IV, No 1, pp 62-3, Vol II No 0, pp 152-169, North Arcot Man, Vol I, Mal-Mar. PP 211-14 ]

Malayan (6,007)—A cultivating hill tribe in Malabar [CR 1891, para 423, Buchanau's Mysore, etc., Vol. II, p. 252] Also a synonym for Malayalam Panaus Malavi (22 l'anjore)—Territorial, menning a native of the Maldive Islands Mala Buovi—Same as Malava

Male, Malera-A sub-caste of Stamha [Mysore CR 1891, p 242]

MALE KUDUBI -Samo as Kudubi

Maléyava (239)-A Canarese speaking caste of beggars See Andr Mali (17,716)—An Oriya caste of vegetuble growers and sellers and cultivators Also a caste belonging to Bengal and Orissa, the people of which are garland makers and temple servants (See also Ravulo). The statistics confuse the two. The temple servant caste wear the sacred thread and employ Brilinans as prests. Their dead are burnt. Girls are married usually before puberty. Divorce by either party is allowed, but widow marriage is forbidden. They cat flesh, but do not drink alcohol. [CR 1891, para 117, CR 1871, p. 225, Risley's Iribes and Castes of Bengal, Vol. 62. II pp 60-63 ]

MALKHANI (> Bellury)—A Musalman titular name
MALLA, MULLA—A synonym for Namdey or Rangari

Mall (1 A- 1 sub caste of Heggade

Malumi (188)—A Musalman tribe in the Laceadive Islands

Mancha (91)—A Musalman tribe in the Laceadive Islands

Mandula—Literally, 'a medicine man' It was taken as a sub-caste of Vogi on the strength of entries in the 1891 caste index, but later enquiries show it to be a sub-division of Gósaji Its members go about from village to village selling medicine
Mandvi (6 South Capara)—Unrecognizable

Mangala (161,425, M 1)—The Telugu barber caste [CR 1891, para 467, North Arcot Man, Vol I, p 237]

Manilok (28)—Unrecognizable

Manilok (28)—A synonym for, and title of, the Panyarams, also means the headman of a village

MANIANI-A title of the Kolayans

Mananan (31,614)—Also called Vannan Alow class of Malabar washermen who wash only for the polluting castes and for the higher castes when they are under pollution following births, deaths, etc. It is believed by the higher castes that such pollution can only be removed by wearing cloths washed by Mannans, though at other times these cause pollution to them. The washing is generally done by the women and the men are exercists devil dancers and physicians, even to the higher castes. Their women are individed his those of the Velakkattalayan and Vélan castes. This caste should not be confused with the Mannán hill tribe of Travancore.

MANNELU-A synonym for Konda Dora

MANULU—A synonym for Konda Dora

MAN UDAIT IN—A synonym for Kusavan

Mappilla (912,920)—A tribe of Malayalam speaking Musalmans in Malabai the people of which are either of party Hindu parentage or are converts to Islám [CR 1591, pain 461, Buchanan's Mysore, etc., Vol. II, pp. 102-103, 190, 200, CR 187, pp. 172-174, Pharoah's Gazetteer, pp. 512-7, South Canara Man, Vol. I, pp. 180-1, Madias Christian College Magazine for Iuly 1890, Madras Review for August 1896 and May 1897, Mr. F. Fawcett in the Asiatic Quarterly for October 1897 and the Indian Antiquary of November 1901. For accounts of Mappilla outbreaks see the Malabar Man, Vol. I, pp. 557-598 and Government Orders in the Judicial Department Nos. 1267, dated 24th May 1894, 2186, dated 5th September 1894, 1567, dated 30th September 1896 and 819, dated 25th Marahkaldu—A sub caste of the Telugu Pallis

Marahkaldu—A suponym for Morfer.

MARAKKALAN—A sy nonym for Mogér Marakkan—A sub casto of Mukkuvan

Marakkáyar (4,651)—A Tanul-speaking Musalman tribe of mixed Hindu and Musalman origin the people of which are usually traders. They seem to be distinct from the Labbais  $(q \ r)$  in several respects, but the statistics of the two have apparently been confused as the numbers of the Marakkáyars are smaller than they should be [CR 1891, para 456]

Marayan (338,703, M 1)—These people have frequently been described. They are mainly found in Madura and Tinnevelly and though they are usually cultivators they are some of them the most expert cattle lifters in the Presidency. In Madura they have a particularly ingenious method of removing cattle. The actual thiof steals the bullooks at high and drives them at a gallop for half a dozen miles, hands them ore to a confederate and then returns and establishes an albit. The confederate takes them on another stage and does the same. A third and a fourth man keep them moving all that night. The next day they are hidden and rested, and thereafter they are driven by easier stages to the hills north of 'ladura where their horns are cut and their brands altered to prevent them from being recognised. They are then often sold at the great Chittrai cattle fair in Madura town. For figures of the Marayans criminality see under Kallan. In some papers read in G.O. No. 535, Judicial, dated 29th March 1899, it was shown that though according to the 1891 Census the Manayans formed only 10 per cent of the population of the district of Tinnevelly yet they had committed 70 per cent of the dacories which had occurred in that district in the previous five years. They have recently figured prominently in the Anti Shanar riots in the same district. [Madras Journal of Science and Literature, Vol. IV, pp. 359-360, Madura Man, Part II, pp. 38-42, C.R. 1871, p. 156, C.R. 1891, para 336.]

Maiayan (8,071)—Temple servants and drummers in Malabar. Like many of the Malabar castes, they must have come from the east coast as their name frequently occurs in the Tanjore inscrip-Marán—Same as Márayán

castes, they must have come from the east coast as their name frequently occurs in the Tanjore inscriptions of 1013 A D They followed then the same occupation as that by which they live to-day and Mar -Mua appear to have hald tolerably high social position. In parts of North Malabar they are called (Webm. (x + 1. CR. 1981 pass, 410 )

MARKAMER (2)—Uncongriphle

Marker (1,000; M. 1)—A threshold home menaling matter of Marker.

Marrier (44) Madran)—A Muselman title, meaning saist.

Micross—Fallent beggers abo beg from Hills and Midgras. Clubbed with Mills. See Andr.

Mirra-Same as Madiga.

Mattia (6,936)-In Viragapatam, these are hill cultivators from the Omirol Provinces who are stated in one account to be a salt-division of the flunds. How, of them wear the excred thread because the privilege was reaftered upon their families by form. Right of Multanagirs when they reside the privilege was reaftered upon their families by form. Right of Multanagirs when they reside they are said to sait with Honas, dinks with Provise, but snote only with their own people. I found, on the other hand, they are a parasity earth vockers and absources. [C.R. 1871 p. 27]

MATIA (11)—A Musilians of expectional term, meaning prices (Manivi).

MIVAMATE ANTHUM —A borotion of Vistures.

Mavilan (2,148)-A small tribe of shilbirie ad herbellate. They follow M kkettifyam ad speak corrupt Tulu. [O.E 1891 para 444.]

MAYAR-A sysonym for Kammilian.

Mirrares - A Malabar word for the Telugu Mediges.

Modara (20 662) Cancapletters and ma makers in the Telegra districts. They re celled Vetakharane in Tamil. In the jim the members of a section of the Telugu Midderes speak Origi and oall themselves Oriya Millares. Their existens differ from district to district In oce they will employ Brikman purchits and prohibit widow remarriage, while in the nort they will do neither and will seen out this and version. The better classes among them are thing to online themselves.

Bullys and string in this of Cheth to their names. [A seth dress Hen., Vol. 1 p. 46.]

Marina (4)—A Central Provinces easts of naveragers.

Millschohner (434)—A Monalman ribe in th. Lacondress. [O.R. 1891 pure. 461]

Mananava-A sub-casts of Patramola.

Melakhitan (10,727)—Literally musio man Muscians and descing masters. See Dis-Relikalla, Manusaux (70,1-iiii) estimature in Prikota village of Viravalli talk of the Vizagaptina Ageony who are reported to constitute carb by themselys. They points by touch.

have their own primes, and sat park but not beef Mamon (\$25)—A Mussiman trading tribe from the Bombay side

Maron -Laterally superior man A title of the Nayara. Haria, Minanair (25) Descendants of persons who were reserved if the Morish recruitees but sere received by Gorerament officers

Missra—A sub-custs of Charlett which speaks Kunkani. Milikhan (149)—A Musalman tribe in the Laccadires.

MINEAD (149)—A MUNIMAR INTO IN the Lacentires.

Mineria—A clean of Telap beggars. Probably corresponds from of Mondilylay or Mondil.

Mineria—A clean of Telap beggars. Probably corresponds from S. Brothana's Moner of two II. Ip. 217–218. Seed Cours May, Vol. I., p. 163.;

Mongial (17 439)—Monalment who date to be discorded from Persists or insufgrants from Persist.

Monif (4,50)—A Course or easts of tenspie servents descended from dancing womes. See Divi

South Cenera Men., p. 165; Buchman Mysore etc Vol. II. pp. 21 248) Mar (1)—Unrecognizable.

Marmiras-A tol of the Kallans.

mnimprate—a set of the Assistant Morrosto—A try of the great by Zaminday to the keedurar of villages. Of blood with Odiya. Mondi (1 180) M 70)—A class 'Tamil beggers. See Andl. Min oth Morrostan, Miratana (5,804)—A lastistic oster of palaters of leather workers. Min oth Morrostan, Miratana (5,804)—A lastistic oster of palaters of leather workers. In man—A title med delied by 'Felling, Kaikfaless and Jdispia. Cabbied with one or other of these times contain in accordance with the nature of the other citeries in the echodolus.

Munaways .-- A sub-division of Bant.

Monte on Montes-A sub-division of Chudlitys Mudugar, Munov a (1764)—Hill collivators in Colubatore, Madara and Malabar [Cons. 1860 Vol. [ p. 409 ]

Mira—A synonym for Konda Dora. Murayan, Muraas—A sub-division of Mukhayan.

MCKYAYA, MYKIAS-A et-d-tivore of McKKYAN.
MCKYCHER (19 200)—A skalade shing saria. [C.R. 1891, pera. 518; Buchman Nyser et Vol. 11, p. 175; Serid Gasere Max., Vol. 1 p. 189]
MCII (3 435)—Baksenbilt in Geaffer and denne-outters in Vizagapatam.
MCLTAR (5)—Territorial, useming preven from McIII.
MCLT —Hill editabase in Vizagapatam Agency also est best; et blood with Poroja. Also sub-caste of the Canarasa Kumbéres.

Murrice A sale ceste of Holors.

Musticardina—Origi degrees. Taken as sub-caste of Odiya. Muni (1,208)—toi 6 servants in the temples of the village goddense. Rec Hivalo.

Minuteria.—Identify mess of the three headed; a bless of the Mal Alen Minuter.

Hippen (Artis.—A mall till used by the oderrides and Valdynes in Tanjees by the Mice is Madar and tinnership by the Effects on Colembators, by the Scatikkulstyfas in Timervilly and to less degree by average other casts.

Ruryla, Ruryla (460)—Uralio-parchers and cultivators, allied to Liyária.

Ruralia (31; Hadina)—An occupational term mercing Hawdman priest.

Ruralizan (740)—A vago term forthälden by the instructions to enumerators but ret racel.

Monitor-A sub-casts of the Malabar Kammellana, which does brase work.

Mcaarav-Telego brass scattle. A sub-caste of Kamesia.

Mússad (479)—There are three classes of Mussads known as Uril-Parisha, Múttad and Kávil Mus -Nav. The members of the first rank above Llayads and are allowed to eat with Brahmans Those of the second are a kind of Ambalavasis or temple servants and their duty is to carry the temple idels during The third section does low-class pages in which meat and liquor are used and the other two processions will not eat food prepared by them

Musur (2)—Unrocognizable The schedules showed them to be money-lenders from Sindh

Mutracha (176,060, M 7)— A Tolugu cultivating and slink in caste closely allied to the Boyus The Telugu Ekans and Palayakl arms are supposed to be sub-divisions of this caste. Some of the Mutrachas who live in the Tamil districts are incorrectly called Muttirryans and confused with the Tamil caste of that name See Muttirryan [CR 1891, para 534, North Arcot Man, Vol I, p 218]

Muttan (8,868)—A trading caste in Malabar The better educated members of it have begin to

claim a higher social status than that usually accorded them. Formerly they claimed to be Nayars, but recently they have gone further and in the census schedules some of them returned themselves as Vaisy is, and added the Vaisya title 'Gupta' to their names. They do not, however, wear the sacred thread or perform any Vecherites, and Nayars consider themselves polluted by their touch. [CR 1591, para 162 |

Muttiriyan (65,717)—In Trichinopoly these are sometimes wrongly called Mutrichas, which is strictly a Telugu-speaking custo. They are cultivators and villago watchmen. They have been

shown separately from Ambalakaran but scom to be the same caste. See Ambalakaran

Mnyvári (2,614)—A North Malabar easte of domestic servants under the 1 imbrantin Bráhmans Their customs resemble those of the Nayars, but the Elavads and the Marayans will not serve them

My 151-1 sub caste of Boyn

NADAY - A sub-caste of Bant [South Canara Man, Vol I p 157]

NAGABONSO-Laterally the surpent clan', a sub-caste of Odiya

NAGATIKA-A sub-sect of Languaget

NACAPASATTAR (Trichinopoly and Pudul kottai) - A Tamil form of Nagavásulu

Nagaralu (10,191)- 'Nagaralu' means the decllors in a Nagaram' or city, and apparently this caste was originally a section of the Kapus which took to fown life and separated itself off from the purent stocl. They say their original occupation was medicine, and a number of them are still physicians, and druggists, though the greater pair are agriculturists. Divorced women may not remarry. They employ Brahman priests and perform staddlins. They cat mutton and fowls but not beef. Their titles are Patridu and Acharyulu. [C.R. 1891 para 373].

NAMATA, NASHATHI OF NAGARABULAU.—I sub-caste of Chetti.

NAGASI—Same as Nagayasulu.

NAGASI—Same as Nagayasulu.

NAGA-SPENI-A Canarese synonym for the Patramela or dancing gal caste

Nagavasulu (21,416)—Most of them are cultivators but some of the romen are prostitutes by procession (600 Dist) and outsiders are consequently admitted to the caste. Their title is Naidu OR 1891, para 370 | NAIR—See Navakkan

NAMASU-A sub-caste of Muc'ela

NARALA (Nellore)—A sub-caste of Kattu-Mahrati
Nahakéyava, Narar (191)—South Canara mat malers and devil dancers, connected with
the Panara [South Canara Man Vol I p 178]
Naman—A corrupt form of Lambani or I ambadi
Nami—Interally—a nobleman—temple servants—A sub-caste of Ambalavasi, of Satani, and of the
Vaishinavas among Tamil and Jelugu Brahmans
Namin—A title of Naras—Also a sub-division of Samantan
Namin—A synonam for Elayad—Also a sub-caste of Anara
Naminasia—A sub-caste of Ambalavasi
Naminasia—A sub-caste of Ambalavasi
Naminasia—Malayalam Brahmans—Soc Brahman

NAMBUDAI—Malayalam Brahman« NAMBEV—A synonym for Rangari Sec Brohman

NATRAMILUDALY N.—A fanciful way of pronouncing Nationan-Uduy in the word means the repository of chaste Tamil' Returned by some Nationans in the Combatore district Nationana (151 276)—The Nationans say they originally settled in South Arcot and then spread to Lanjore and Irichmopoly and finally to Madura, and this theory is supported by the fact that they have I) exogamous sub divisions called lants, or fields which are all named after villages in the first three of these districts. A man has a right to marry the daughter of his father saster and if she is given to another man the father's sister has to return to her father or brother the down which she recented at the time of her marriage and this is given to the man who had the claim upon the girl. The same custom occurs among the Kurayans and the Kallans. The eldest son in each family has to be named after the god of the village which gives its name to the lame or sept to which the family belongs and the child is usually taken back to that village to be named. Marriage is infant or adult. Widow marriage is forbidden. Brithmans are employed for commones, but these are not received on terms of equality by other Brithmans. Both cremation and burial are practised. Vellulas will ext with Nationans. The este title is Udaiján. [CR 1891] porta, 358, Madura Man. Part II p. 59.]

Nattanans The caste title is Udayan [UR 1891 para. 358, Madura Man Part 11 p 59]

Nattan (11,98) — I vague term meaning 'people of the country' reported by some to be a main caste, and by others to be a sub-rasto of Vellala Nearly all of those who required the name came from Salem and were cultivators, but some of them entered themselves as possessing the title of Servar, which usually denotes an Agranularian Also a sub-caste of Sembadayan Next seems Laterally, a vallage Paraiyan Clubbed with Paraiyan

Nativa vi-Au occupational term, meaning a dancing-master, which is applied to males of the dancing gul castes who teach during. Clubbed with Dasi

Naváyat (2,012,—1 Musulman tribe which appears to have originally settled at Bhatkal in North Canara and is known on the west coast as Bhatlali. The derivation of the name is much disputed

There are his sub-divisions of the tribe namely Kuréski, Mehkeri, Chida, Ghess and Mohian Nav.-Odd. takes high place among Mussimans and does not intermarry with other tribes.

taken high place among ittestmans and does not intermanty with over across the NATHAN-A symboly for Ambettan.

NATURINA—A symboly for Velakistinkavan.

High divided the statement of the stateme

nature I the other extres in the schedules NA ARULU -A titl used by Boyan

N Y Win-Rame as N var

NOTO X MA-A yronym for Boya.

Mayar (110 393)—Phia wa originally military casts, but the term Nayar I now so graceally adopted by persons of all over a programmer manuscry cases, one too form vayor 1 now so generally adopted by persons of all over a professions and so loosely used too that it is often extently ment than a title. The casts is fully described in the works noted belos — O.B. 1991, pracs. 348; Macker Mon., Vol. 1., pp 131 199; B channan Mysers et Vol. 1.1, pp 13-96, 1991, pracs. Below Mairas Messes Bullett. Vol. 111 No. 2.

N. Mus.—A title word by Pallis and Jainter.

Narupo—A othe meed by Ballia and ther Telaga easter.

Nature (a —A sub-cast of Edmantan, [C.R. 1891 pare, \$50.]

Nekhira (60) )-- Washermen ad devil-dancers in South Canara.

Notes (000) - An occupational term, meaning weaver policy to several weaving castes but more expectall t Kurnla

N en organ-A smell clars i beggars who beg only from Kömeti ; taken as sub-easte i Domei See Indi

Hoyraic 10 \*\*5).—A Telegu fishing earls found chiefly i Gazifin and Vingapatam. The ord Verrais means bestem rice and the womes of the cast still follow the occupation of research the contraction of the contract of the con general mana or title.

Mucratina—Konkani-apealing traders; clubbed with Konkani.
Nervute V rant v—Literall introducts. A class of Hills beggers

Nollas (180)—A smell casts ! Orly a full cultivators not carth-workers.

Nollas (181) — The word means he who looks. The men of the caste were formerly Hékran (3,10 ; 18) 1 — The word means he who looks. The men of the caste were formerly pro-dancers, and som of those in Tampore still live on free gar at of 18 veils of land which is ever given to their accordance for that skill on the tight rope by. Chile king i former days. At present they are mainly truders, cultivators and bereklayers. Some of them officials at there are deepled by the others and are not. How of it eat with them a They supply Distillments materiages and Pandarance at formeria. Their parties will be related to the property of the deed of perform satisfacts. They set most and drink should. A sub-they bury the deed of perform satisfacts. Some if them are Lindyng it. Then unlies are Fillal and R'Albas and some cell throughters blogs; Deran, title which is also used by Kallana.

Nozanowe A sub-cost of Odly Nollyn (2,080)—Weavers and fishermen in Ganpina Note A - A sub-casts of Milas in Ganpin

Y man - A b-cast of Vakhallra.

N ETY -A sub-easts of Gond.

Hulayan (M) - 1 mmil caste of Malayslam fishermen and bostmen Number tr.--Ismo burner; effe, lin ). A till fith Malabar Paraysas. Nomican-1 eynorym for Ddddekni

Ochan (4,105)-Temple moserane ad drummers in some of the southern dustrieds. num is perhaps corrupt form of U as then, a class I temple serrant mentioned in the inscription name is perinage correlate form of U actions, a class i trainpe servant intermiocate in anni mempiona of Righraif (1013 A.D.) how comes function have not been exertiated. Serious are preferral in Kaf-temples, b. t. manriod men may & do such pripe. The cust has four sub-divisions, vis. (1) Allarysia (which course as Ultriyma in h. lacerpition serviced to here). (2) Prical O selans, (2) Kandarpase of (2) Perrya Oc chest. This last sub-divisors, which i also called Dalbrandyan, always w are the thread, but the other three path on only on executional considers. In their solids and rollgood actoms they follow gracually the Velliles and other high cleus 86 does, but their priests are only Gurnikiu Brithman. The titles are Kamban and Valibatospian. [Cl. 1981] para. 1981 para. A sub-cost of Néyan th members of which see the makers.

and tile-torners.

Odda (183 383)—Talugu tank-diggram and earth-workers found all over the Presidency and in other parts of India as well. They have an eral endogramous sub-divisions, of which the largest are Nata purem (village men) and Bid ira (a sulerers). The former have settled down while the latter are labour sottled bodes, and usual fusuch ases the custon fith two differ considerably rs without an ers without an social todes, and urant to same asset we construct the two constructions. The village Other, if extrample sometimes only for it thinness as pricety, with the wantering sention context itself with the services of t we either. Some wor left at weldings, others a metabour of black heat, while, or others proposition [1] it, their content officer according to their social or their social contents of the content of the content of the content of the content of the content of their social contents. coact news was et others we person ! It is, their contents used according to their security production and according it districts in which there live and it difficult to river my which are [subversed pplication Notices / the etc will I found in the following —Q.R. 1891 pers. 426; Valley M. a., p. 150; Buchman Mayers et Vol. I, pp. 216-217. OR. 1871 p. 187; Montree Man, Part II, p. 88. Mayer C.R. 1891 p. 250; Keeth Arred Men. Vol. I, p. 216. On salsvin-fam as Old

Odiya, Ohix or Urixa (96,318)—This is one of the vaguest terms in the whole of Pable XIII
The Odiyas are a race by themselves split up into many eastes "Odiya" also often means merely a man who speaks Oriya. The term is, however so constantly returned by itself without qualification that Odiya has perforce figured in the Tables of all the censuses as a caste. The Odiyas of the hills differ, however, from the Odiyas of the plains, the Odiyas of Ganjam from those of Vizagapatam and the customs of one multak from those of the next. Partial accounts of some of the customs of portions of the Oriya country have been obtained, but it scents to be no use to print them without further comparative particulars Local knowledge and local enquiry are needed to clear up the confusion and fog which at present surrounds the matter [CR 1891, para 376]
Oddy 1-1011 — Interally, Oddy seavenger' A l'anul's ronym for Haddis employed as seavengers in municipalities in the Tamil country

Orala, Orala, Orala-Beggais in the Decean districts - Clubbed with Dasari Oyala, Orala, Ozulu (8,238)—Also called Metta Kamsali - Telugu blacksmiths in the Vizagapatam and They eat beef but are somewhat superior to the Paidis and Malas in social position

ORKILIN IN-A Tanul form of the Canarese Vakkaliga (q r)

Omato, Omanto (10,679)—An Orna cultivating caste Ondi Puli (Salem)—Telugu-speaking cultivators and cattle breeders, clubbed with Tottina

OPPANAKARAN--Telugu speaking traders and agriculturists, a sub-caste of Balija

()RIGERATTUDU-A sub-caste of Perikes who beg only from that caste

ORIYA-See Odiya

PADAINACHI—A title of the Pallis [Madura Man, Part II, p 57]

PADÁRTI-A sub caste of Uévadiga Padiga Raju-Same as Bhatrázu

PADIYARA (14)--Unrecognizable

PAGADATAR (South Arcot)—A synonym for Chakkiliyan
PAGATI-VESHAM—A class of Telugu beggars who put on disguises (resham) while begging
Clubbed with Dasari See Andi

Paidi (49,015)—An Oriyá caste of agricultural labourers and weavers [CR 1891, para. 397] PAIK, PAIKALI—An occupational term meaning 'a peon', also used as a title by the Odiyas of the Ganjam and Vizagapatam Agencies

PAIRO-A synonym for Rona

PAILMAN OR PAILWAN (6)—An occupational term, meaning 'a wrestler,' used by all classes following this occupation, whether they are Hindus or Musalmans The Hindus among them are usually Gollas or Jettis and in their cases the entry has been clubbed with these castes

Puvda-Same as Paidi PARI—A sub-caste of Relli

PALAVADU-A sub-caste of Boya.

PALAYAKKARAN, POLIGAP-A sub-caste of Mutiachs [C R. 1891, para 340, North Arcot Man.

Vol I p 218 ]
PALL-Origó-speaking cultivators in the Koráput taluk of the Vizagapatum Agency, who are reported to be a sub-caste of Khonds

Palinii-A Tamil form of Balija

Paliyan (700)—Found on the Palm hills and the adjoining hills in Tinnevelly In the latter they are also known as Kaniyans. They are said to speak a mixture of Tamil and Malayalum. They are miserable, nomadic, jungle folk, who hive upon forest honey, roots and hill millet and have no settled habitations. They are half-clothed and the women sometimes go about clad only in leaves, and they are reported to sometimes live in huts built on trees. The belief is that they are powerful in

witchcraft and that tigers and other wild beasts dare not touch them. They seem to be worthy of a visit from the Ethnographic Survey [Madura Man, Part II, pp 65-66]

Pallan (825,395, M 48)—Agricultural labourors found in all the southern districts but cluefly in Madura and Tinnevelly [CR 1891, para 387, Tanyore Man p 204, Madura Man, Part II, pp 57-58

Pall, VANVIYAN (2,554,316) -This caste has been referred to in the body of this Chapter as being one of those which are claiming for themselves a position higher than that which Hindu society is inclined to accord them. Their ancestors were undoubtedly socially superior to themselves, but they do not content themselves with stating this but in places are taking to wearing the sacred thread of the twice-born and claim to be Kshatriyas. They have published pamphlets to prove their descent from that caste, and they returned themselves in thousand, especially in Goddvari, as Agnikula Kshatriyas or Vannikula Ksha riyas, meaning 'Kshatriyas of the fire race'. They have a wide spread organization, engineered from Madras, and in Goddvari riots have already occurred between them, and the Kanna, who do not ado not Knpus, who do not ad n t their pretensions

In the Telugu districts a section of the caste lives by fishing and carpentry, though ordinarily In the Telagu districts a section of the caste lives by fishing and carpentry, though ordinarily the community is agriculturist. These do not intermarry with the others. They are said to worship at the Mira Sáhib mosque at Nagur in the Negapatam taluk of Tanjore at which many Hindus make offerings. [OR 1871, pp. 157-128, CR 1891, paras 186, 513, Buchanan's Mysore, etc., Vol. 1, pp. 182-479, Coimbatore Man, Vol. 1, p. 61, North Arcot Man, Vol. 1, pp. 233, 237.]

Pallio'chan—A subcaste of Náyar, the hereditary occupation of which is palanquin-bearing. Pambaikkáran (1,209)—An occupational term, meaning one who plays the drum (pambai). They are usually enther i are always or Sembadavans.

Pambai A—Tel igu be-gars who beg from Málas and Madiga. Clubbed with Mála. See Ándi Pambai A—Tel and in seven districts of Odda.

PÁMULA—As the caste of Jógl, and in some districts of Oddo
Pánán (Tamil) 3,517—Also called Méstris unlors among Tamils in Madura and Tinnevelly
They employ Bráhmans and Vellálas as puróhits Though barbers and washermen will not eat food prepared by them, they are allowed to enter Hudu temples

Pan.-Par

Panan (Malayulam) 13.424 - Laureists and deval-dancers. The men also make ambirelless and the minin (Manyaum) 13, 414—Lineaux and o'th-innexe. In mentationals underlies, and the account of a multi-rise. In parts they are colled Malayaux and they may be descended at the hill title also be settled in the plains. [C.R. 1991 para 549; Moletor Men., Tol. I., p. 106.]

Planfra (345)—A small cast of Canarron be bet-onakers and deall-dancers, concerted the like N Liber 8. [South Canar Me. Tol. I., p. 1.9.]

sher at [Seeth Comment 24 Vol. 1, p. 1.9]
PRIMER (1999)—Theirpa-speaking beggens. See Andi.
Provint critict—A set-word I Lingiput.
PRinchial (1970)—The Kommilian of the Cimarres districts. See Kommilian.
Lan. Unit r—A subsect. I Lingiput.
Pandiarum (1970)—A resto of Tamil private and beggens. See A. di.
Privo Viz. 24—3 Jeaning. (the cost of the Plastara kings. A titl. atturned by one of the Járapus nel Konda Dores.

Pandito 1,223—1a Orpi cuts [astrologen and physicans. They sear the secred thread and crept drinking rates only from Brithman and Gaules. Infant marriage i practiced and wide with marriage.

Page (Trickinopoly)- \ Tamil ay no ym for Kapa or Reddi.

Limman Tamil traders Madara as l'Innevelly Taken eg i lent t Shinin, sinc Médin was entered as their title It is also title of the Phintins

Panantran A sub-casts of Billara

Funding 100 400; M.) — A Transferrant found hiely! Modern and Transferrant and the second of the sec ach if the again has it partly everyanous septe or if se (families anely Mittillars, Toranatillars, Pallikkillars Hanjanatitilars and Sillya-sham. It is said that the Mittil and Pattanina sections will est reministration and produce the configuration of the and loven padatalana form sed ( countr) and send op santatives t blet enroell whiel decides 1 -- tions which are 1 yould the compet nos I the publishes
1 sam-A spronym for Kanlens; slav till I some of the Nayare

Panusavan 13,729,-1 cast wh h performs certain lattice t the funeral of Sodras, soh arryl g round th ness I the death ad biowing conches t the coremony [C.R. 1891, purs. 543 arily ground in new time death of electric groundes (the ceremony [C.R. 1894, para 513 Meli Anni H. Vol 1 p. 514.]

Parityan (20 545)—A Malay ilam med forgreal tral Libourers. [C.B. 1801 po at 204 Bochami Mayor et Vol II p. 161 Melins Marrie Bullet. Vol II Vol 1 pp. 16-20.]

Parit—A sub-cut of Best.

Preserve -A Tenell symmetry for Diddicale.

Protries—half of the Alexander Protries and

447; 16, 1851 Vol. 141, pp. 63-0 j.

La Tara (Trisbhorphy-Saim Beldi or Kipa.

DATI --Ram as Pearly Theo are Origi bitchical pears ) seller.

Partific 191,—A class of Malaydim begges likely (Dirji or lugiqurakkal.

Paralym Paasim 4,16-80 j.l. 12)—The great agricultural about cest of the Teastl country.

Paralym Paasim 4,16-80 j.l. 12)—The great agricultural about cest of the Teastl country.

Paralym Paasim 4,16-80 j.l. 12)—The great agricultural about cest of the Teastl country.

Paerry Danish 4, 18-80 j.l. 12)—The great agricultural about cest of the Teastl Country

Bending 1, 18-18 j.l. 18-18 j.l manners talk ) is Descrimple th Koll arm, who or arres, other \(\) I are, he remedifications only early and record properly will not determine the order through the temperature of early within to there and record prescrimbly distinct coxice. Expering needs the arms deal these sub-divisions. We asken to the needs to the sub-division of the control of

The MTemil power and wise f, the early creators of the Carlstan ci do not mention the mann Drayles, but costs many descriptions of a tribe called the Justay, who seems I have be util distinct from the rest of the population and sild not live i the rillage but I fort. (there was believe to the Justimus Hondry All the sild of the last I forted the last is the sild of the last included that the list of the sild of the last included that the list of the anti-dividence of the last included the last included the list of the sild of the last included th

its present name. It had then two sub divisions, Nesava (the weavers) and Ulavu (the ploughmen), Par -Pat and it had its own hamlets, wells and burning grounds. Instances of the privileges which the easte still enjoys in some places are given in the 1891 Census Report, para 385. That it is by no means lacking in natural intelligence is sufficiently shown by the fact that most of the domestic servants of Europeans in this Previdency are recruited from it [CR 1871, pp 168-171 CR 1891, paras 385 and 137, Buchanan's Mysoic, etc., Vol II, p 152, Combatoro Man Vol I, p 63, Tanjoro Man, p 202, Madura Man, Part II, pp 75-79, North Arct Man, Vol 1, pp 234-236, Caldwell's Comparative Grammar of the Dravidan Languages, pp 040-554 ]

PAHAMBAN-A sub casto of Cheruman Parisin iv-A synonym for Oc'chon

A sub-caste of Billava PAR ITE -Bai bers among the Billavas

Parayan (5,242)—Though all the Parayans are shown in the Malayaham section of Table XIII, there are in reality three castes which answer to this name and which speak Tamil, Malayalam and Canarise respectively Probably all three are descended from the Tamil Paravans or Paratavans The Tamil Paravans are fishermen on the sea coast. Their head-quarters is Tuticorin and their headman is called Talavan. They are mostly Native Christians. They claim to be Kshatriyas of the Pandya line of kings, and they will cat only in the houses of Brilimans. The Malayalam Paravans The Malayalam Paravans are shell collectors, lime burners, and gymnasts, and their women act as midwives. Their titles are Kurup, Varakurup and Nurankurup. The Canarese Paravas are umbrella makers and devil-dancers Their titles are [CR 1871 p 161 Madura Man, Part II, pp 73-74, South Canara Man, Vol I, p 179]
PARIAH—See Paraiyan

Parit, Parityta (M )-A Bombay caste of washermen

Parivaram, U113 ALARAN OR MANIACARAN (18,873)—The word "Parivaram" means a "retinue," and was probably originally only an occupational term. It is now-a-days applied to the domestic servants under the Tottiya camindars in the districts of Combatore, Trichinopoly Madura and Tinnevelly, who are recruited from several castes but have apparently come to form a caste by themselves The Kotaris of South Canara are a somewhat parallel case, and probably in time the Parks among the Orivas and the Khasas, who are servants to the Telugu zamindare, will similarly develop into separate castes casto is said to require all its members of both sexes to do such service for its masters as they may require. Persons of any caste above the Paranjas are admitted into its ranks, and the men in it may marry a woman of any other caste with the permission of the zaminder under whom they serve They do not habitually employ Brahmans as priests, and in places the head of the Tottiyan caste conducts their ceremonies. Their titles are Maniyagaran and Sérvaigaran. The latter is also used by the Agamudaiyans

PARITARI -A synonym for Ambattan
PASI (6)--A Bengal caste of distillers and toddy drawers

PASUPATHI-A sub caste of Pandaram Patabouka-A sub caste of Bonka

PATALI-A sub caste of Vani

PATARI (Vizagapatam Agency)-People from the Central Provinces whose mother tongue was

retuined as Norma. A sub-caste of Gond.

Pathan (95,206)—Strictly means a Musalman of Afghan descent, but in this Presidency it is a tribe name often assumed by those who have no right to it such as the Labbais, who are descendants

of Tamil women by Musalmans

Patnálkáran (87,149)--A caste of foreign weavers found in all the Tanul districts, but mainly in Mudnra town, who speak Patnuh or Khatri, a dialect of Gujaráti, and came originally from Gujarat Phey have always been known here as Patnulkárans, or 'silk thread people', they are referred to in the inscriptions of Kumara Gupta (A D 473) at Mandasor, south of Gujarat, (Indian Antiquary, Vol 15, page 191) by the name Pattavayaka which is the Sanskrit equivalent of Patnulkaran, and the Sasanam of Queen Mangammal of Madura, mentioned below, speaks of them by the same name, but lately they have taken to calling themselves Sauráshtras from the Sauráshtra country from which they came. They also claim to be Bráhmans. They thus frequently entered themselves in the schedules as Sauráshtra Brahmans. They are an intelligent and hard-working community and deserve every sympathy in the efforts which they are making to elevate the material prosperity of their members and improve their ducational condition, but a claim to Brahmanhood is a difficult matter to establish. They say that their claim is denied because they are weavers by profession, which none of the southern Bruhmans are, and because the Brahmans of the Tamil country do not understand their rites, which are the northern rites. The Mandasor inscriptions, however, represent them as soldiers as well as weavers, which does not sound Bráhmancal, and the Tamil Bráhmans have never raised any objections to the Gauda Bráhmans calling themselves such, different as their ways are from those current in the south In Madura their claim to Bráhmanhood has always been disputed As early as 1705 AD the Bráhmans of Madura called in question the Patuulkarans' right to perform the annual Upakarma (or renewal of the sacred thread) in the Brahman fashion The matter was taken to the notice of the Queen, Mangammal, sacred thread) in the Brahman fashion. The matter was taken to the notice of the Queen, Mangammal, (1689-1705 Å D) and she directed her state pandits to convene meetings of learned men and to examine into it. On their advice she issued a cadjan Sasanam which permitted them to follow the Brahmanical rites. But all the twice-born,—whether Brahmans, Kshatriyas or Varsyas,—are entitled to do the same, and the Susanam establishes little. The Pathuls point out that in some cases their gotras are Brahmanical. But in many instances which could be quoted Kshatriyas had also Brahmanical gotras. Thus the Chalukyan and Kadamba kings belonged to the Manavya gotra, the Pallavas to the Salankayana gotra, and the Nayak (Balija) kings of Vijianagar to the Bharadvaja gotra. [CR 1871, p. 155, CR 1891, para 476, Tanjore Man, p. 185, Madura Man, Part II, p. 87, Mysore CR 1891, p. 247, North Arcot Man., Vol. I, p. 228.]

Patro (1.761)—Oriva silk-weavers.

Patra (1,761)—Oriya silk-weavers

Patra (16,489, M 1)—A Telugu caste of hunters and cultivators found chiefly in the districts of Cuddapah and Kurnool It has two sub-divisions, the Doras (chiefs) and Gurikalas (marksmen), the former of which is supposed to be descended from the old Poligárs and the latter from their

Pat-Pot.

followers and servants. This theory is supported by the fact that at the weddings of Gurikalas the Denarceoirs the first pérapetr. Widows may not many or is dimero croopsised. They smally coupley Brikmans at unarranges and Mittains at marrais. Though they are Valimetrical they also worship the small village detice such as Gangamma and Elamana. They bury th dead and perform annual widthes. They will not with Gollas. Indee the Nadiu. Drey are said to have totemistic repts, but non of the actual sames of these here been reported.

Patramela, Patramat (1 202)—A Canarese deading-girl casts. [ San's Green Men Vol. I

p 179 ]
Patraxanava—A sub-casts of Mogér, Chances fishing easts. For the name compere Patrianevan
Patraxanava—A sub-casts of Mogér, Chances fishing easts. For the name compere Patrianevan
Patraxanava—A sub-casts of Mogér, Chances of maritime village. A Tamil casts of
fisherment and fountmen. (C.E. 1891) para. 408.]
Patraxan (E. 1899—Cherseise known as Tollivindiju. A class of fishermen found mainly in the

Natheredisciple. They speak either Tauli or Tengu, and to may perhaps be insertly Tauli Patteresans, who have nigrated to Tengu districts. They are divided into two redounness sections called Coincas and I ridds. Their becomes no called the I reduce of Admittal Chetti. They are strict Valence. vites and it is even said that desertion from the sect I purished with excommunication. Outsiders from some communities are admitted int. the casts, but not the Bogams, Yanadis, Yerakalsa, Milas, or Middges. Marriage is either infact or adult, and widow-marriage is practised. They seldom sup The dead are burned and the sakes are thrown into the sea. They do not Brábana as priceta. perform artiddia, but, like others of the lower series, they give the Brithmans rice and egetables every two three years as nort of ambatitute therefor. They set perk and drink alcohol. Thei title in

P Tran-Laterally teacher; a title assumed recently by some of th Mikkana in Tanjore.

Parriarras—A Tamil corruption of Pattuallyan (alls weaver) Returned by some of the Trans ally Biller.

I TTC-BALE-A sub-casto of Balle

Patrogara, Patraoina (460) - Canaross speaking allk weavers found in Amentapu

P vili Came as V vani, a sub-cart f Maliga. Panningavismus—T lagu beggare clubbed with Divari.

Passinian-Konkani-speaking traders akm to Vanis.

Photo's in-Konkani-speaking iresters akm to Váris.

Pont's (1,50)—Origin attivistors in Viragapatina Agency; also called Holuva. Their girls are marined airse puberty and sexual biomes before macrings? I not recognized but is tolorated if the parties on stately many. The only marring the color member of the parties of the color marrings of the color members of the color of the co

beggers and extrolats.
PRETRÉSA (1) - Unrecognizabl

Press (11)-Territorial.

ranna (11)—arritament. Probably missks for Peddan, Borobay rasts of gaubesees. Probably missed of the probably of brigans. A Talogas beginning sasts. See Abdi. Printan (3)—Unrecognizable Printan—A sub-cast of Audeals and which officiates as priests in Kall temples. Printan—A title (Velidias, Idayuna and other cartos. Printan—A title (Velidias, Idayuna and other cartos.)

Princips (69)—A Rombay quair of principal servants.

Protes Same as Dudákula Prentinim-A sub-costs of Ambelevial which makes flower-garlands and does mental service in

the temples. Privatavino-Teluga beggara; sub-cast of Disari. Ponice - A Cameres form of Podavil sub-outs of Ambalavist.

Proparoruta-A sub-casts f Gella which begs only from Gollas. Ponce A Pop as Vary ( - Washermen among the Paraiyas.

Pour (so-See Predhint.

Ponovil.—A sub-case f Ambalavist. [C.R 1891 p.m. 442.] Pomazaro (Viragapitam Agency)—1 ub-tribe of Gadaba.

Pozra - A synonym for Guttl Pinn-Calityators on the Viraganatam hills. Their mother tongue was also returned as I dis The Deputy Tabelillar of Kordput says that both entries as mistakes for Kod or Khond. House labled with Khond.

Pumbada (631)—Canaresa devil-dancera. [South Covers Mes. Vol. I. p. 1.0.]
Pow-Caurris—Literally gold merchant; sub-division of the Mainter Kanzadiana.
Piymar Pikanara—A sub-casts of Ranyan They are pulsasyin-bearers to th. Zameri of Californi

Funitra, Ponusa (18 185)—A Orivi casts of vegetabl growers and sallers. Probably the same Mill. case of the sub-di ist. of Mill is Pradra Mill. Proventia. A sub-cast of Miln or Relds.

composar of Alpro of Holds. Pering (0 859)—Activities hill this is the Vergapetan Agreey which speaks I verif for which largests we Chapter VI. [L.R. 189] pers. 401; Physpotan Mes., p. 103; CB 16<sup>-1</sup>; pp. 24-237.]

Pothriya (229)—Oriya stone-sutters. (Oriya Paters atone.) Porta—Literally met-meker; sub-casts of Odys.

They are barbers and purchits to Cháliyans Potuvan-See Cháliyan

Pradháni, Podháno-A title assumed by Samantiyas and other Oriya castes

Phian (325)—An occupational term meaning 'priest in a temple '

Pularyan (3,484)—A synonym for Cheruman, also a Tamil caste of hill cultivators found in Madura and Coimbatore [OR 1891, para 420, Coimbatore Man, Vol I, p 409, Madura Man, Part II, p 65, Mateer's Native Life in Travancore, pp 33-59, Madras Review May 1896, pp 237-272]
Pulara—Literally, 'a scholar', in Tinnevelly a sub-caste of Oc'cham They are drummers and

musicians in Hindu temples, and are also employed by the lower classes of Súdras to sing at weddings At these they sing topical songs of their own composition Also a sub-caste of the (Konga) Vellálas

Pullisari—A sub caste of the Malabar Kammalans which does masons' work

Puliyan (183)—A Malabar hill tribe Also a sub-caste of Nayars
Puliuvan (1,828)—A Malabar tribe of herbshists [C R. 1891 para 401]
Pfiluvan (6,240)—A Tamil cultivating caste found in Salam and Combatore It should not be confused with Pulayan [CR 1891, para 363]
Puragiri Kehatriya—A synonym for Perike [C R 1891, para 460]

Purusa—A Canarese synonym for Jogi

Pusar in anu-Literally, 'seller of glass beads', a sub-caste of Yerukala

Binger (North Arcot 64)-A synonym for Shiah, a Musalman sect

Racha—Same as Mutrácha

Raddi Vallu-A Canarese synonym for the Telugu Kápus

RAIDAS (7)—An Upper India caste of leather workers

RAJAKAN-A synonym for Vannan

Rajpuri or Baldlika (11,325)—A Konkani speaking caste of traders and cultivators found in South Canara [CR 1891, para 381. South Canara Way Vol Y - 177. Rajpuri of Dandika (11,020)—A Rohkani speaking casts of thereis and thirtheory with Canara Man, Vol I, p 156]

Ray Govo—A sub-tribe of Gond Their language was wrongly returned as Tamil

Rajput (15,273)—Properly a cultivaring and military casts from Upper India but returned

here by many persons who have no real right to the description [CR 1891, para 344, CR 1871, p 140, North Arcot Man Vol I p 208]

Ráma-Kshatri —A name for the Kotéguras or Sérvegáras

RÁMANIA—A sub caste of Sutúm

Rámania—A sub caste of Sutúm

Ranavíran—Literally, 'a brave warrior, a nome returned by some Chakkihyans

Rangári (13,604)—Maráthi speaking dyers [CR 1891, para 422 Buchanan's Mysore, etc.,

Vol I, p 176, North Arcot Man Vol I, p 229]

Ranitava—A sub-caste of Holeva

Rátópi (5)—Unrecognizable

RAVÁRI-Correctly Vyápari A trading section of the Nayars Compare the trading Vellan Chettis among the Vellalas

Chettis among the Velialas

Rávéri (1,392)—A Musalman tribe in the Laccadives

Rávulo (5,245)—There are three castes of temple-servants among the Oriyás, the Ravulos the

Mális and the Munis The Rávulos blow conches in the Saivite temples and at Brahmans' weddings,

The Rávulos blow conches are the other two The Malis do service in the other two The Malis do service in the temples of Sairite or Vaishnavite temples and sell flowers, but the Munis are employed only in the temples of the village goddesses. Among the Ravulos infant marriage is compulsory, but widow-marriage is allowed and also divorce in certain cases. A curious account is given of the punishment sometimes inflicted by the caste paneliayat on a man who ill-treats and deserts his wife. He is made to sit under one of the bamboo coops with which fish are caught and his wife sits on the top of it. Five pots of water are then poured over the pair of them in imitation of the caste custom of pouring five pats of water over a dead body before it is taken to the burning ground, the ceremony taking place in the part of the house where a corpse would be washed — The wife then throws away a ladle and breaks a cooking-pot just as she would have done had her husband really been dead, and further breaks her bangles and tears off her neeklace just as would have been done if she was really a widow. Having thus signified that her husband is dead to her she goes straight off to her parents' house and is free to marry again. Some Rávulos wear the sacred thread. They employ Brahmans as priests for religious and coromonal purposes. They eat his and meat (though not beef or fowls), but do not drink alcohol. Now-a days many of them are earth-workers, cart-drivers, bricklayers, carpenters and day labourers. Their only title is Rávulo

RAYUT (Salem)—A sub caste of Balija 'Formerly soldiers under the Poligers Also a title of the

Kannadiyans

RAVUTAN-A title used by Labbais, Marakkáyars and Jonagans

RAVUTO-A sub tribe of Gond

RAYARVAMSAM-Literally, 'the Raja's clan', a name returned by some Maravans in Madura and

Kurumbans in Trichinopoly

Razu (106,846)—These are perhaps descendants of the military section of the Kapu, Kamma and Velama castes At their weddings they worship a sword, which is a ceremony which usually denotes a They say they are Kshatnyas, and at marriages use a wrist string made of cotton and wool, the combination peculiar to Kshatriyas, to tie the wrists of the happy couple. But they eat fowls, which a strict Kshatriya would not do and their claims are not universally admitted by other Hindus

which a strict Kenatriya would not do and their claims are not universally admitted by other findus. They have three endogamons sub divisions, viz., Murikináti. Nandimandalam and búrjavamsam, of which the first two are territorial. In their religious and social customs they closely follow the Bráhmans. [C R 1891, para 343, Tanjore Man., p 176, North Arcot Man. Vol. I, p. 208.]

Reddi (17,775)—Gardeners and labourers, found mainly in Ganjám and Vizagapatam, who speakether Oriya or Telugu. The caste is an endogamous unit. Marnage is infant or adult. Divorcées and widows may marry again. The headmen act as priests. They worship all the village deiffes, but preferably Káli, burn their dead, eat beef and drink alcohol. [C.R. 1891, para. 398.]

Pot.-Rel.

Roh. San.

ROUBLE (12)—Territorial.
ROUBLE - A Mahyelam corruption of Demiser or Dommare.

Rona (\$1 (85) - Orly 6 speaking hill cultivators. Also called Palk [C.R \_69] mars. 416 O.R. 1871 p. \*\*\*3

Ronguni (7 00°)-Oxya dyers and wea one. The name ones from the raste occupation ! dyeing range, dye) etton thread. They do not eat ment, but they flow aidou to marry. Rowman-fee Rayutan.

H wer T lagu beggare; of blod with Disert. See Andi.

Salar (1318)—A Canarus carts of sultivators, said to be all Li & air, also — local in the diction to Bellary and Anaruspur. Their bendines are called Kiel O of — Their priorits or atther Brahmans of ag one. Ofter or married their before or after priburty. Widow marrings is prebil bated. The do not war the sacred thread, but they are pure registrates. Her Brahmans. The dead are instituted as the their, lift and circumth days for death food! distributed is the cart. Some are marset, and as the many into anne cereant mays are detail food; all through the mars. Some perform middless. They are supposed to have original been Jame. There in the re-Reddi and that [Buchmann Myses of Vol. I p. 572, Mysecs C.E. 1891, p. 226]

Bunnamara.—A prompt for Seme are allo. See Séle nd Andr. 8

Sot (9)—Unromptically.

Sin (2)-Unrecognization

Sus harden - Asymonym for Uppara. Literally the clan f Sagara, mythical king from whom

th Upparas claim descent.

\*\*Lurya, Survy (Garilin)--(riya snake-charmers. A sub-sast of Ga do or Kampo

SAIT (T)-A titl among Musulmens meaning merchant

Saiva (163)—Sectarian meaning worshipper t Siva.
Saivad (162,016 —A Mussiman tribe Propert the name should only be used t direct descand ants I the Prophet, but I is taken now a days by anybody and everybody and even by recent on cris. Salias — Literally good men synonym for Lingsyst Ganigas.
Nalasand (1)—Unrecognisabl

NALMAND (11—Unrecognized)
Ralmant (133—A spranger for Karalvia or Sembalavan.

Sidiyu (1,005)—A mail creek of weavers formed as the Vizagapatan district. The all not Sidiyu (1,005)—A mail creek of weavers formed as the Vizagapatan district. The all not Sidiyu (1,005)—A mail creek of weavers formed to the Sidiyu (1,005)—The press weavering cases among the Telepres. It is agreed over the left for the Physiology and is line. By various names, such Schapad, Edilyua al Schipan. The Telepres (kitomary Antheyne Virginias see that it it the objecting T. Kansala man and, potter versam, but its members have more imposing tradition I their origin. They say that the Ebell Mirkander performed a searcities and only of the servicided for seams the Sidiki Hiddrans between the temperature of a searcities and only of the servicided for seams the Sidiki Hiddrans between the temperature of the strength country. obtained from the form which prang from Vishnu navel, with which he presented it make followed for the gods. He married Bhadravati, daughter of the San, who bore him 101 sous, on of whom was for the golds. H married Bhadrewitt daughter of the Son, who hore him [0] son, or of whom sane harm. The Sides are decreased, if from these socia and it has seen was the proposition from these socia and it has seen was the proposition for being a beginning the social set with the section deliy if the casts is still Bhá an Rival. The casts have a secondary on the casts and one other The patron deliy if the casts is still Bhá an Rival. The casts have a sampler if engenous sub-directors alleid the Podras Gotrey) Sides and Patro (sills) Filles. Each of these has a samper if engenous sections are employed to the same that is known to the Podras Gotrey). Industry as not recognized and wides marriage is not recognized. There wideling corresponds resemble those of the Britisham, on Bellmann are employed for them, with Sixials officient threatest. Now over the sacred thread. The reliber hum or bury than does do did they perform a must occurrently for them. They at sees a sail iff din of didn't with Kinger and Goldsen. [OLA, Blot), pages 400 481, 484 Tange Allendar Sixial S

Samaging (1 100)—Obsaires betherworkers. [Sarth Casers Mr. Vol. L. p. 173.] Simaging (1 100)—Obsaires betherworkers. [Sarth Casers Mr. Vol. L. p. 173.] Sittle on Malay San cheef trues by former righs in that country. It is now producing, esche-caser. The real-sittle country is now producing, esche-caser. The real-sittle country is now producing, esche-caser. The real-sittle country is now the caser discount to the Analysis of the real to the produce of the real true of the real

Simantity (13,495)—A Oriyi ast f agricultural labourers and firewood sellers. Girls answerted of the currence of the ring f the right kands (this complex with origin thread models in terms of value Wilson marriage in product.) They comploy firshmans and men of their own casto as prioris, harn thei dead, and worship Kellara, Takura i, Dramani and other deities I the kill tribes in preference to other gods. The title is Pollhing

MINATANTY LIN - Reggars who beg onl from Rules - and-made of Mile. Her findl and Mile

MARKATAR LAIT v —A sub-cost of Ballis.

Mark —A systemy for Parsi any also val-division of that ca.t also one of in titles.

Market Parson or Kree—A name returned by Tamil Pembalarana settled in the Nellory district.

NAMELE (\*)—U recognizable

RAMMIn(TA—Tel gm beggars employed at servants and messengers by the head of 1 gd at

muste of bled with Direct

swift of bled with Discrit.

\*\*Navous-Direct June 1 Jittly—A less of Marithi beggers and bird-satchers. See Asim-Mahridi
Shift (4,970)—A Telegra danoing-gird swife. See Disc 
Sanging (601)—An Unity deat! I religious assendinants who act as priests t. Pás and other 
polluturg outles. They west the secret libreed.

\*\*Partia R. and—A sanse returned by see Delibert. Chingipput.

\*\*Discrip—A sub-seed of Bild ippo; 'reo sub-direktion f Orlyk Brikmans.

\*\*Sampful (10)\*\*—An secreptional term, nearing an event. See Asid.

Sappaliga (2,673)—A Canarese caste of musicians and cultivators In some talues of South Sap-Sha. Canara they are said to be identical with, or a sub caste of, Ganiga [South Canara Man, Vol. I, p 155]

SARABU-A sub caste of the Telugu Kamsalas

SASTRI (12)—Unrecognizable The word is used as a title by Smarta Brahmans in this Presidency,

but the persons returning it came from Bombay and were not Brahmans

Satanı (39, 164) -A Telugu caste of temple servants supposed to have come into existence in the Satani (39, 104)—A Telugii caste of temple servants supposed to have come into existence in the time of the great Vaishnavite reformer Sri Rāmānujāchārya (A D 1100) The principal endogamous sub divisions of this caste are (1) Ekākshari, (2) Chaturākshari, (3) Ashtākshari and (4) Kulasēkhara The Ekaksharis (dka, one, and alshara, syllable) hope to get salvation by reciting the one mystic syllable Om the Chaturāksharis believe in the religious efficacy of the four syllables Rā-mā-nu-ja, the Ashtāksharis hold that the recitation of the eight syllables Om na-mó nā-rā ya na ya (Om! Salutation to Namyana) will ensure them eternal bliss, and the Kulasékharas, who wear the sacred thread, claim to be the descendants of the Vaishnava saint Kulasékhara Alvár, formerly a king of the Kérala country. The first two sections make umbrellas, flower parlands, etc., and are also priests to Balijas and other Sudra casées of the Vaishnava seet, while the members of the other two have taken to temple service. In their social and religious customs all the sub divisions closely imitate the Tengalai Vaishnava Britmans. The marriage of girls after puberty and the remarriage of widows are strictly prohibited. Most of them employ Brahman purchits, but latterly they have taken to getting priests from thoir own caste. They attach no importance to the Sanskrit Védas or to the ritual sanctioned therein, but revere the sacred hymns of the twelve Vaishnava Saints, or Alvárs, called Náláyira Prabandham (book of the 4,000 songs), which is in Tamil From this their purchits recite verses during marriages and other ceremonies. The consumption of animal food and alcohol, though not sanctioned by their religious works, seems to be common [C R 1891, para 441, Buchanan's Mysors, etc., Vol I, pp 224—226, C R 1871, p 159, Tanjors Man, p 183, Mysors C R 1891, p 238, North Arcot Man, Vol I, p 200]

SATU-A sub-caste of Janappan in the southern and Perike in the northern districts Janappans

and Perikes are both of them Telugu-speaking gunny-bag weavers

Sauráshtra—Another name for Patnulkáran Salalakkaran—A sub caste of Sembadavans which fishes only in rivers and tanks They are also boatmon and blowers of horns at religious processions

Sáv intiya-Same as Sámantiya

Savara (183,159)—A hill-tribe of Ganjum and Vizagapatam speaking a language of the same name {CR 1891, para 403, Ganjam Man, pp 87-93, Indian Journal of Education, November 1894, Taylor's atalogue Raisonne of Oriental MSS, Vol. III, pp 469, 470 and 472, Journal of the Anthropological Society of Bombay, Vol. I, pp 205-274, Risley's Tribes and Castes of Bengal Vol. II, pp 241-246 ]
SAVILA SAVILA—A small class of Tolugu beggars, clubbed with Disarr
SAVILA SAVILA—A small class of Tolugu beggars, clubbed with Disarr

Sayakkaran (3,186)—An occupational term, meaning a dyer Also a caste of Tamil dyers peculiar to Tinnevelly They do not allow widow remarriage and employ Brahman purchus, but they peculiar to Innevelly They do not allow widow remarriage and employ Branian puronts, but they are appirently not held in high estimation as they are not allowed to enter Hindu temples and even washermen will not eat meals prepared by them Their titles are Asári and Pillai Sedin — Same as Jada or Devánga [CR 1891, para 479, Tanjore Man, p. 186]

Segridi (33,668)—Telugu toddy drawers and distillers [CR 1891, para 524]

Sedin — Lit-rully an oil mill man' Compire Malayalam Chakkan

Sembadavan (53,695)—A Tamil Isling easte which fishes only in rivers and tanks, while the Karaiyans and Pattanavans fish only in the sea But the name is sometimes indiscriminately applied to the Karaiyans also [CR 1891, para 207, North Arcot Man, Vol I, p 233]

Semman (2,000) - Tamil leather-workers The caste nas two hypergamous sub divisions, Tondaman and Tol-mestri, and men of the former take wives from the latter, but men of the latter may not marry girls of the former They have no purchits, perform no sráddha and are not admitted into temples Their agnomen is Mestri [CR. 1891, para 531]

Senarkkudaryán (3°,336)—Literally, 'owner of an army' Betel vine growers in Tinnevelly and traders elsewhere who are also known as 'Ilai-Vániyan' or 'the betel leaf sellers' Their priests are Vellálas and occasionally Brahmans. They do not wear the sacred thread. They burn their dead and perform annual staddhas Their title is Muppan in Tinnevelly and Chetti in other districts In 1891, following the Tanjore Manual, they were wrongly classed with Vantyans, or oil-mongers, but they are superior to these in social polition and are even said to rank above Nattakottai Chettis stated that in Tanjoie Paraiyans will not enter the Senail kudaiyans' houses to carry away dead cattle, the ordinary barbers will not serve them, and food prepared by them will not be accepted even by barbers or washermen Somewhat similar anomalies occur in the case of the Kammalas, and the explanation may be that these two castes belonged to the old left-hand faction, while the Paraiyans and the barbers and washermen belonged to the right hand Paraiyans similarly will not eat in the houses of Béri Chettis, who were of the left hand faction

Senaittalaivan—A synonym for Sénaikkudaiyán

Senái ati — Literaili, 'commander of an army', a synonym for Sále Synound im—Literaili, 'a red dagger' A synonym for Kaikolan

Senii an - Same as Sálivan er Sále

Séppiliyan (398)—Reported to be a distinct caste, but is probably a sub caste of Kallan Serviceara—Same as Kotégára

Serricanu (Godávari and Kistna)- A synonym for Gamalla.

SETTISÍNA—Nell: re bontmen who speak bo h Tamil and Telugu A sub-caste of Pattapu SETTUKKÁRAN—A Combatore word for Dévángas

Sпан (1,432)—A Musalman sect

She Sil.

Shanan (607,100)—The great toddy drawer casts of the T mil country. The Flaindare have recently come into special processors on ving to the Innerelly rices. I June 1869 which were occasionally thick claims to be Khaniyas and to enter the Hill of temples. The Shanan was the first to report to violence attacking th. Marawam quarters i Strakdar in the 18th April. In June th. Mara an retaliated and 886 Shanans' houses a re destroyed in Strukiel and i 631 in the district as whole. Lives were lort, \$ 0 persons were arrested, and force of puncti police still quartered in the district.

The immediate bone of contention on that occasion was the claim of the Shindan to enter the Hindu temples in spite of the rules i the Agama Shietras that toddy-drawers are not to be flow d int them, temporal to first our cuters to again a monator and the action of the most and the state of the first the perturbations of the community date back from 1838 when a rice coverned in Transacon because found thristian converts belonging to if gor up the casts practic of group to the without an percional Christian converts belonging to if gor up the casts practic of group to the without an percional control of the casts of the cas great Mindbahi truple t Madura, but falled, and they have since claimed to be allowed to use th great Ministabili tempie : I Medicus, but I falled, and they have alone stained to be allowed to see the secred thread, and I have polanogalans their weddings. They say they are seen rade from the Chera, Chella and Pandru Lings, they have by led themselves habstri). In legal papers, I belled their schools a Kalatziya Assolicary got Brishimasa of the lase particular kinds to do particular their threak had peense composed on their kingly origin gos through sort of incomplete paroly, of the ceremony of unrestimen within the correl thread, tabled min but higocompily of their pitras, and and red peedy per cour to sign documents agreeing it carry them in palanops! on leviture occasions. Their lookest which, however a set it was that the coins commonly known a "childred could were straight by averreign ancestors of the asts. These are Venetian coiss often found in the worth and they are called Thinks money by the common people merely because they have upon them ero-s which looks his toddy pain.

The whole story of th ir pretendon and chines is set out t length in the judgment in the

Kamuda tompl case in the Pub-Court (East) of Madure OB the. 23 of 1808 hammit tompt case in the Neb-born (East) of Madvin OS then 35 of 1808
Apparently fadging from the Bitakins on published statements of their nee, they can the
claims shirly upo sympological derivations of their case-natus Bifaria, and of Madi, and O man,
their two usual titles. Case titles and name are however, if recent origin and tittle as faffyred
in them, whatever their meening may be shown the. Redimens, for example, preserve has borne
the titles of Bifaria and Madill which were near coloured by ridds, as also have Naylak lights, to it
they hand, while there serve Aircs which is more necknown in this of of the Bifarians. The
their day the collisating W. Madill with the Riddle and The sent of the madillating the Riddle and the Case of th ness equally the title of Medall, and the Ballyas and Talegas cell themselves. Has which is properly the title of Makalita Bellmanns. Regarding the derivation of the word Rhimin, Nidda of forment most ingenity has been expected. Blains it not found in the earlier Tanish light name at all In the inscriptions of Rajaraja Chula (A.D 981-1018), toddy-drawers are referred to as II ans. at all in the interpretation on regimes account in the control of women the community may remain a certical from the latent of the mobile. Be it is does not piper that the Stind were over cere called Run der Stunde in any of the Tasal works. The two words Middle and Gridman mean the same thing sainedly rather dis country or of . Hage the former being. Tasall at the latter. Swarfarth and Allain, so rules do country or ed: Hinger the former telling. Tamil on the latter. Selective and, Asiata, see the other hand, areas and who lives in the ountry as opposed to trian, it man who revides in religion. The title of the caste is NALOS, and it seems more probled that it refers I the fact that the rent Richlan and Griffian and contract of the out-like the Hinger (World Jether Larryleuse, Vol II Partl.). But you fit Richlan and Griffian all both mean rules it loss not gir those who lear three titles y claim is by Kalantrian. If it did, all the leverathins of the rain. Postla Indian Pulipert, or yetly hit &, would be Kabstriyes.

The social estimation in which the Shimins are held different in different di-tricts. In Ti crelly and Madur they are outldered (much) count than they are in T joro and Chingleput The social lassification in the Subadiary T bie in this laster is based on the greatest opinion of the Hind community requester each casts, and if we well-known that I. The Timewelly rides proved ally every acts in the district very the Chilad Circlaian con crite example the we with it Richaian pre-transform than with the first of those who expressed them. [CLR 1821, pars. 519] G.R. 1871, pp. 19-183. Tagger Has. p. 201, North Arrel Man, Vol. 1, 2341 Matter Author Life on Timewest Pp. 99-107 l

The Martif (450)—A Musalms tribe. The word strictly means the decreasint of me I the Short tribe by Rains of women, but its first moved in less exact some.

Short tribe by Rains of women, but its first moved in less exact some.

Short (166,501)—A Musalm tribe. It proper! connotes only Masslanas of foreign descent whe are descention; I the first tribe [Martin], successors of the Proplett but its language preturned. by converts and Musalmans I'mi ed race.

Rengist An occupational name me ming has ter used by the Irales in South 1 of and Chingleput, ad so clubbed with that cost

PHYS-(521) - 1 Muschman evets for name SERVED - A sub-mut of light

Report (11)—A territorial name transling Africa Sikh (82) A scatarina or priignosa name Followers of the reformer Ninal Shile

MERANDI - A sub-cards of Mondi.

Script (13)—An Upper India casts of knif grinders.

Size ve—Literally the virtuous. A sub-sect of Linguista.

BRITTA-A sub-coste ! Olliva.

Silpi-A sub-caste of Panchala or Kamsala, the members of which are sculptors and stone Sil-Tan Sindul (1)—A territorial name, meaning a man from Sindh SING VA—Beggars who ber only from Sales, a sub caste of Sale Stolo (660)—Origin toddy-drawers—See Songi Sipiti—Origin temple-priests and drummers, a sub-caste of Bayulo SIRADGAR (1)- Unrecognizable SIRIMALLAM-A class of Telugu field labourers in Vizagapatam, clubbed with Mala SITTA—Supposed to be the progeny of a Khond man and a Haddi woman the brass rings and bangles worn by the Khonds A sub-tribe of Khond They manufacture SIVA-BRAHMANA—A synonym for Canarese Stanikas DIVACHARA-A sub sect of Languyats Sivady IJA-Same as Siva-Brahmana or Stámka Sivala (Godávari)—Telugu priests in the temples of village goddesses, clubbed with Tamballa Sivilar—Latera'ly, a palki bearer' A sub caste of Iduijan or Toreja. The latter are fishermen Solara ( ) 727)—Canarese-speaking hill cultivators in Combatore and the Nilgiris [Bucha Mysore, etc., Vol. I, p. 411, Combatore Man., Vol. I, pp. 64, 403, Mysore CR. 1891, p. 228]
Solahann, Solahulla-Kshatrina—Returned as a caste name and as a title by certain Pallis Iranyavarma Souran-Territorial, meaning a man of the Chola country, clubbed with Chetti or Vellala both of which castes use the name, according to the nature of the other entries in the schedules Somanouso—Laterally 'the lunar clan', a sub-caste of Odiya Somansmatri (South Canara)—A sub-caste of Gamga Somara (107)—A small potter easte of the Vizigapatam hills
Sowosi (10)—A Central Provinces caste of leather workers
Sonagára (1,253)—A Konkaní speaking caste of goldsmiths [South Canara Man, Vol I, p 165]
Sondi (32,707)—An Oriya toddy selling caste They do not draw toddy themselves, but buy it frem Siolos and sell it They also distil arrack [C R 1891, para 529]
Sonkari (407)—Oriya bangle makers Should not be confused with the Telugu Sunkaris
I master (1)—Unrecognizable SRISHTIKARYAM—A sub caste of Karnam SRIVAISHNAVA—A sub-ect of Braamans Stanika (1,469) - Canarese temple-servants They claim to be Brahmans, though other Brahmans do not admit the claim, and as the total of the caste has declined from 4,650 in 1891 to 1,169 this year they have apparently returned themselves as Brahmans in considerable numbers. [CR 1891, para 446, South Canara Man, Vol I, p 154]

Sudarmán (40,592)—Cultivators chiefly found in the districts of Tanjore and Trichinopoly They are initiating the Brahmans and Vellalas in their social customs and some of them have left off enting meat with the idea of raising themselves in general estimation, but they nevertheless cat in the houses of Kallans and Idaiyans Their title is Muppan [CR 1891, para 358]

Suddho (4,231)—Supposed to be a distinct tribe of Oriya cultivators on the Ganjam hills The word means 'pure Súdra (1,064)-The fourth of the traditional castes of Manu, an indefinite term forbidden by the instructions to enumerators, and not really the name of a caste SLDRA-KAVUTIVAN-A synonym for Navutivan or Velakkattalavan Suc ali, Sukali-Same as Lambadi Sukilaksha (13, Godávari)—A Musalman occupational term STREE-A Chiarose word for a prostitute, same as Patraméla Sult is (4)—A Musalman title, meaning 'king' Sunkari-Fishermen and cultivators in Godavaii, clubbed with Kapu Suynameratable Laterally, 'a lime-man' It is an occupational rather than a caste name Lime burning is usually done in Tinnevelly by the Tondamán caste, in Trichinopoly by Kurumbas, in Malabar by Parayans and elsewhere by Parayas and other low castes

Sunnári (5,006)—Oriyá goldsmiths [Risley's Tribes and Castes of Bengal, Vol II, p. 256, sv Sonar ] SUNNI (1,205)-A Musalman sectarian name SURAMARI (Salem)—A sub-caste of Odde SURTI (10) - Unrecognizable Probably people from Surat SURLDAILAN-A synonym for Nokkan SVALPA-A sub caste of Vakkaliga Tac'chakkaraiyán (Tanjore)—A synonym for Karaiyán Tagʻcha Kunut—Barbers who shave Malabar Kammalans
Tagʻchas—A sub-caste of Kammalan which does carpentry work TAC'CIAN—A sub-caste of Kammalan which does carpentry work
TAC'OHANADAN-Murpan—A sub-caste of Kuric'chan
Takru (1,318)—A Musalman tribe in the Laccadives [C.R 1891, para 461]
TALAVAN—Laterally, 'a chief.' Returned by some Maravans in Tinnevelly, clubbed with Maravan
TALIK Mahani (3)—Unrecognizable
Tamballa (3,739)—Telugu speaking templo priests Thoir social position differs in different
lities They are regarded as Bráhmans in Godávari, Kistna and Nellore and as Sudras in the other
ligu districts [C.R 1891, para 438]
TAMOM (5)—Uppor India betel-leaf sellers and green grocers

TANDA—Laterally, a settlement or camp of Banjáris or Lambádis A synonym for Lambádi TANDÁN—A sub casto of Tiyan Also the title of headmen of Tiyans and Malabar Kammulans [CR 1891, para 526] Tan.-Tot.

TANTOVAYAR-Liberally throad-wonver; Sanskrit word for Sills.

Throught Telegra tegrar of blod with Maint.
Turnkan (4375)—A Malabur trading outs allied to Mittis (p.e.) [C.R. 1891 para 182.]
Thrush (4376)—A benefit of Kammaian which does goldentite' work.

Thrush—A benefit of Kammaian which does goldentite' work.

Telaga (28.5) — A Telaga collecting seats. See Karma.
Teliga (28.5) — A Telaga collecting seats. See Karma.
Teliga (20.0) — A Telaga collecting seats. See Karma.
Telikula (20.0) — A Telaga collection cars, which should not be scalined with Telakala, or with Telli, casts of Ceriy delpressers. [C.R. 1891, para. 501]
Telagura — Literally the white clan. A sprosym for Telkula.

TELLATULA—Identity the white class. A synonym for Tellads.

Tolli (48, 230)—An Gray cost of old-present, which has two endograpous sections—Holoda and Khada. (4.B. 1801, part. 501; Biley Tribe and Cate of Bergel, Vol. II, p. 306 for Tell.)

Tellaga (4.10)—A finguotide term, measures, some who speaks that language.

TERM CRETT!—A Tamil synonym for Jamppon

Term as A synonym for the Malabar Chiliyana, who are so called because unlike most of the wood cases cates, they live in streets.

Terrangine-A sub-cost I Ambahaviel, the members of which sing and dance in Bhagarnti

Thikur (109)—A Bombay costs of geneologists and cultivators. Takana (4)—An occopational form meaning a Mappille prior. Takana—A Canarres synonym for the Tauli Palli, applied also by the Canarres propie to any Turnil Sadras of the lower classes Tran Koromo ... A amb-tribe of Khonda.

Thank Kumureu – Laterally tracher who cannot pproach. A synonym for Kayatiyan.
Thurmananan—A sub-cast of Samantan. Also so-called Kahatriyas whose touch does not pollute

Brakmen. [OR 1891 pers. 35...]

Travaure-Broking on whose women to usually prostitutes; found chiefly in Salem and Coimbatore dutriets. They are either Véttavans or Kaikolans, and have been clubbed with them according to the title entered in the schedules.

Ti in Name.-A reb-costs of Ambalavasi, the members of which sing and dance in temples to

Kuthi nd other minor delties.

Notified and other minor delives.

Tryan (1973, 403)—A Malabar seste of toddy-drawers. In Boath Alabar the casto is called Iluria or Ta Ju. Its nombers address one another and are addressed by the lower classes, as Blugar which problemly another form of 1984at. [OR, 1971, p. 197-107] parts 535 Meleinan Meser of Vol. II, pp. 97-90

Tryfor (1881)—Orryk abstracts and make local-set platters. They have four melogramous sections, viz. Towa, Ghodel, Artia of Kniedondie. In sexel position they are boat on par with the Telanga Pallis and above the Orryk Control. [For Tipe in Risky! The end Catale J. Bayel,

Vol. II, p 328 ]

Vol. II. p. 528]
Table (607)—1 pertonal tribe found onl. on the Nilgiti Hills. I 1881, they numbered 076 and in 1891 139 so they are pp only teadily becreaing Special prevaitions were taken this year between contain converse contained Marchaell Parameter forms to Etale Streets. Pressive Tribus of the Nilgiti pp. 5-40, Merica Jensey (Neuman and Libratier Vol. VIII pp. 100-103; Vol. XIV pp. 7-116; S Fign. Mer. Vol. II pp. 13-03 Makes Merica Reliate No. 4 pp. 111 144 and Vol. IV, N. 1 pp. 1-31; II pp. 1-32.
Toggin (63, 477)—A Table grows vering contained chargin Coddepsh and Anantaper [C.R. 1891 para. 484; Biochamin Merica, to, Vol. 1 pp. 151 119; North Area Mea., Vol. I, p. 350]
Tobing (630)—Oriyichillosilivators and petity traders found in the Ganylin Agency Totagana—A sub-costs of Matrichama; procepts for Tota

Tonar - Laterally skin-man; ynonym for Tolkrollen.

Tou (1)-Unrecognisable.

Tellmillan (2,305) Literally leather-martle. They are leather workers and dyers and also gymnatic and teachers of gymnatics. I their marriage and other contons they follow the Malaber Amm itum od other polluting cases. They are also called V tii-Kurup, Chays Kurup and VII-Kurup

Their title is Kurup.

Their title is Kurup.

Tour struss—Lierally man with bughalo in his sers. Takes as sub-carir of Shinds as the popular trung it owed the Shinds agreement of Nichin. They are properties and sellers of heaked rice in Mallace.

TOUVER—The title of the persons who returned Toleran as their casts name was Nayakkan; their mother-tougue was Tamil; and they followed various occupations. Hence satrice of the name wave of block with Palli.

Tondamia (193)—Also called Sunniasbakkiras (qs); Tamil cases of lime-bursers found only is the Tamerolly detrice. It has two endogations sub-divisions, Tondamia and Sidepan. It is said to be a breach of the Kall sawhish migra ed to Theoretily from Publishtidis, or the Tondamia's country. It members are now dramners and pipers well as these bursers. Philosomes are their publish to the large are post dramners and pipers well as these bursers. There are no directly and the contract of the publish to the large are post drawners are their contract of the publish to the large are post directly to get the lifted temples. Their whiters may remain They will est in the house of Maravana. Their title is Bolagan

out in the house of Maravana. Their title is foliagen. Then to (Argha-Libert) & Chrys action weavers in Canjian. [See Their in History Tribes and Costa of Respir Vel. 11, p. 194-.]
Then and Costa of Respir Vel. 11, p. 194-.]
There and Costa of Respir Vel. 11, p. 194-.]
The tribute of Costa

wealthy the couple may be, the only grain which they may eat at the wedding festivities is either Tsa.-Vad. cumbu or horse-gram The patron deities of the caste are Jakkamma and Bommakka, two women who committed sats: The morality of their women is loose. The custom of marrying boys to their paternal aunt's or maternal uncle's daughter, however old she may be, also obtains and in such cases the bridegroom's father is said to take upon himself the duty of begetting children to his own son Divorce reasy and remarringe is freely allowed. They offer rice and arrack to their ancestors. The Kattu-Tottiyans will eat jackels rats and the leavings of other people. Tottiya women will not eat in the houses of Bráhmans, but no explanation of this is forthcoming. The men wear silver anklets on both logs, and also a bracelet on one of the upper arms, both of which practices are uncommon, while the women wear bangles only on the left arm instead of on both as usual. Some of the Zamindars in Madura belong to this caste. The caste title is Nayakkan. [CR 1891, para 361, CR 1871, p. 146, Madura Man, Part II, pp 81-84.]

Tsákala (360,215, M 126)—The washerman caste of the Telugu country [CR 1891, para 489, North Arcot Man, Vol I, p 237]

Túlivandiu—A synonym for Pattapu

Tulumán—Literally, 'a native of the Tulu country', a sub-caste of Mávilán which speaks Tulu. Tunnánan—Literally, 'a tailor', a sub-caste of Náyar which consists of tailors

TURK (6)—A Musalman territorial name

Udaryan (12,548)—A title used by the Nattamans and Malaimans

Unasi (12)-Central India religious mendicants and devotees

ULIVAKARA .- Literally, 'a menial servant' A synonym for Pariváram

Ulmáli (1)—Unrecognizable

Unitini—A sub-caste of Samantan [CR 1891, para 353]
Unurulavadu—Interally, 'a dyer', a sub-caste of Rangari
Uppara (110,178) | Salt-workers found in all the districts Uppara (110,178) Salt-workers found in all the districts The same caste is called Uppara Uppiliyan (43,664) in the Telugu districts, where it speaks Telugu, and Uppiliyan in the Tamil country, where its home speech is sometimes I amil and sometimes Telugu In Combatore and Salem, some of the Uppiliyans also speak Canarese Now that the manufacture of salt from salt-earth is prohibited these people have taken to earth-work and day labour The Telugu Upparas are said to be divided into two sections called 'Yedu Madala' (seven Mudalas a Mádala = Rs 2) and Padaharu-Mádala (sixteen Mádalas), from the amount of the bride price or 'Voli' they give for a bride The caste has also exogamous gotras Three of these are called Paidipála, Jangála and Bonagala The Upparas occasionally employ Bráhmans as priests, but the Konga (Combatore) Uppihyans use Tottyans In both castes marriage is either infant or adult and in both divorcées and widows may remarry Among the Upparas the tall is tied round the bride's neck by the bridegroom, but among the Uppiliyans his sister ties it. The Uppiliyans' marriage ceremony is unusual. The couple are made to sit inside a wall made of piled-up water-pots, the ends of their cloths are tied together and then the women present pour the contents of some of the pots over them. In both castes the dead are sometimes burned and sometimes burned. Neither perform sráddha, but the Upparas give Bráhmaus rice and vegetables on Pongal day as a kind of substitute. Both castes cat mution and pork and drink alcohol. The Uppnlyans take a rather higher position in the Tamil country than the Upparas do in the Telugu districts [O.R. 1871, p. 157, C.R. 1891, paras 504 and 505, Buchanan's Mysors, etc., Vol. I, p. 211, Indian Antiquary for 1879, p. 218, Mysore C.R., p. 249, North Arcot Mun., Vol. I, p. 246]

Uráli (62,797, M. 2)—Agricultural labourers in Combinatore, Truchinopoly and Madura (In South Malaber, however, the word is a synonym for Koleyan) There seems to be some connection between the Uralia and the Ambelelviana on Matternage, Mutternage, Mutternage, and displayments of both Uralia.

between the Uralis and the Ambalakárans or Muttirijans Muttirijan is a sub-division of both Uráli and Ambalakáran, and both of these are found in the same districts. Perhaps the Urális are an offshoot of the Tamil Valaiyans, which by change of occupation has transformed itself into a distinct (See Ambalakuran) The caste is split up into a number of sub divisions called after the name tract or nádu in Trichinopoly which each inhabits To get back into the caste an excommunicated of the tract or nádu in Trichinopoly which each inhabits. To get back into the caste an excommunicated man has to kill a sheep or goat before the elders and mark his forehead with its blood. He then gives a feast to the assembly and puts part of the food on the roof of his house. If the crows eat this he is received back into the caste. (Bráhmans always put out portions of the sráddha offerings in the same received back into the caste (Brahmans always put out portions of the sraddha offerings in the same way, and judge whether they are acceptable or not by noting if the crows eat them or not) Marriage is infant or adult. A man detected in an intriguo with an unmarried woman is fined and has to marry her, and at the wedding his waist-string is tied round her neck instead of a táli. The well-to do people of the caste employ Brahmans as priests, but others content themselves with their own elders. Widows and divorced women may marry again. The dead are either burned or burned. The richer members of the caste perform sraddha. They drink alcohol and eat fowls, mutton, pork, fish, rats, etc. In social position they come below the Idaiyans, Tothyans and Kallans. Their title is Kavandan. [CR 1891, para 389] Uritavan—A synonym for the Canarese Bédarus in Malabar

URIYA-See Odiya Ur-Udaiyan-Literally, 'lord of a village', a synonym for Nattaman

Urukkaran (482)—A Musalman tribe in the Laccadive Islands

URUMINNÁRAN-Interally, one who plays on the dram called Urumi They are Tottiyans in Madura and Paraiyans elsewhere

UTLAVADU—An occupational term, meaning 'makers of utlams' An utlam is a sort of hanging receptacle for pots, etc., constructed of palmyra fibre, which some of the Yerukalas make and sell Taken as a sub-caste of Yerukala An utlam is a sort of hanging

UTTRÁSI-A sub-caste of the Onyá Boishnobos

VADA-Laterally, 'a boatman', a sub-caste of Pall Vadas, however, often call themselves Balijas

VADAMÁLIYAR—A sub-caste of Chetti in the Madura district.

VADIRI-A title assumed by the Kóhyans of Tinnevelly

fad.-Van.

Varua, V navor.—A sub-caste of Kamuela. They are Telugu carpenters. See Kamuelan Vadugan (95.934)—Labrally Telagu man A lin name by Kammaa Kapos and Balij in the Tamil districts. A linguist: term wrongly returned

Vanualy v (Tinnevelly)-Laterally T laga shepherd A Tamil synonym for Golle. Their

title re either Kone or Naidu. Vacuuty w-A sub-costs of Madiga or Chakkelliyan in the Tamil districts.

Varguinasa (Golfavari and Klytna) .- Follo era of the rest Vaikhanasa. A sub-sect ! Brahman

Varsinavas, the members of which are mainly temple servents. See Brahman.

Varsivi—A sub-caste of Panddram. They are found only it he Tinnevelly district, where they

are measured of frank and offsick in Higgs transless, the Timerelty district, where they are measured of rains and offsick in Pulgar temples, let 1844is.

Valyaya (19.139)—The third of the traditional caster of Mann. Its doubtful whether there are any true Drandes Varyas, but some of the Dra idean tending castes, notably the Könnis, are treated Valyas by the Smithment though the latter do not admit their right to perform the relations of the traditional caster in the property of the state of th

Parini ritre Varant, V wate-Same as Oalt.

Visiti Visiti - Same as Ogh.

Vakini (p. Orantive (Shi45)—Canarese colditators ab eigenally belonged to Mysore and are found analy in Machania and Colmistims. The casts i spits in line several sub-divisions, the names of two of which Norales of Ganganians, are derived from former derisons of the Mysore country Es h. In these is again, old up into totenisti excrements sections occur to whose on Chinagala Intellectual (China). The irrelations had not been accounted to the same Chinagala Intellectual (China). The irrelations had not seen a claim. Stone of the details of the description of the couple are nunscal. The leaderproon weers award, right is ground, jends tree is planted, and the belief of the couple are rubbed with terzomer. Description in the couple are rubbed with terzomer. Description in the couple are rubbed with terzomer. Description in the couple are rubbed with terzomer. Description in the couple are rubbed with terzomer. Description in the couple are rubbed with terzomer. Description in the couple of the couple are rubbed with terzomer. Description in the couple of the couple are rubbed with terzomer. Description in the couple of the couple are rubbed with terzomer. Description in the couple of the couple are rubbed with terzomer. Description in the couple of the couple are rubbed with terzomer. Description in the couple of the couple are rubbed with the couple of t

VALA CHEET .- A Malayslam and Tamil name for the Garuin Baltian

VALADAD VA-A closs of Cunarese musicians; taken as sub-casts of Det dign.

Valuages (1991, 2001, 20

опре Р тајувла.

Vallage ar -- A synonym for Nobics

Vintrina-Same as Vilyakára

Varn. (x-Literally one without ord A sub-case of the Madara Agazanda rans.

VALIDORITYAN-A synonym for Velakkattalavan.

VI 1-Suesi —A ynonym for Lambdil; Vill and Sugriva were two menkey choe's mentioned in the Rimiyana and the Lambdile say they are descended from them.

VALLARM—A sub-caste of the South Arrot Kallarm. Its title is Illia

Vallamban ( i 11)-A calibrating Tamil costs found in Tanjura and Medana. [C.B. 1991 pera.

Wallamban ( i 1)—A collipsating Tamil control found in Tanjore on Abstant. [Clif 1899 para. 262; Modern Main Tent In p. 6]

That Awaya Kotrax—A procymine Kanayan. Literally followers of lail Anams the wif of the god Substant yas, who is estimed to have been. Krara woman.

Validat—A sub-control of Manastan. [O.R. 1891 para. 350.]

Vallayan (before M.)—A caste 'procest the Paralyans and Islama who were definedly Paralyan themselves, bettings with discovery with them. [Asked Area Man. Vol. 1 pp. 199–300 CR. 1891 para. 377.] In Mishate it is the same of a class of boot seen.

Valvan—A system to Missand Annalla Management of Ref. of Berlimans and Val passes seen of the

and the traditi I that the same arms from the succetors I the casts having lost some of the privileges of the Vedic Brahmans on mg to their having served or soldiers when Malabar was ruled by

th Brammans prior to the days if the Personals.

Valuvadi (5 832)—Cultivators in the Pudul kottal Ptate

Value (28)—Liverally, Index: A Keshankspraking trading easts.

Value (28)—Liverally, Index: A Keshankspraking trading easts.

Value (28)—Liverally, Index: The Company of the Tember (28)—Liverally (28)—

I blied with Chakkin. Vainjan we also returned in Canara and was similarly clubbed with Chakkin, but this secure is have been verong as some of than are Konkand-speaking traders, see Vain the selling are half in seall extent, and in Thomevilly they we not allow cit to convenient of all followers (the calling are half in seall extent, and in Thomevilly they are sentince. The selling are half to be convenient, and in the convenient of the second the convenient of the second through the second title of the second through the records through the records through the records through the second title of the second through the second through the second through the second title of the second through the second throu

one bullock and two in their mills Oddly enough, the former belong to the right-hand faction and Van.-Vel. the latter to the left Their usual title is Cheth [CR 1891, para 498 Fanjore Man, p 189, North

Vannán (208,713, M 47)—Tamil washermen In Malabar, the same as Mannán, (q v) [C R 1891, para 488, Madura Man, Part II, p 73, Fanyore Man, p 197, North Arcot Man, Vol I, p

237

VANNATTAN—A synonym for Veluttedan VANNIYAN—A synonym for Palli

VINTARLU-Laterally, 'a strong man', a sub-caste of Telaga

VANUAN-A name assumed by oil-pressing Vanuans who have left their traditional occupation and taken to gram and other trade

VARAKURUP - A title of the Mulabar Parayans

Varia an—A sub-caste of Ambalavási [OR 1891, para 444]
Varuakui au—Literalla, 'Varuna's clan,' Varuna being the god of rain A synonym for Karai-

yan Vattakkadan-Literally, 'a native of Vattakad' a name given to the Chakkans of South Malabar

Vatti—Literally, 'an instructor', a synonym for Kávutiyan
Vatti kuru—A synonym for Tólkollan
Vavani, Vavinan—Same as Vaguniyan
Védan (25 519)—A Tamil speaking labouring and hunting caste, the members of which were formerly soldiers and subsequently descots. The name means a hunter, and is loosely applied to the Irulas in some places. There is some connection botween the Védans and the Tamil Véttuvans (q r), precise nature is not clear Marriage is either infant or adult Widows may marry their late and's brother or his agnates Some employ Brahmans as priests They either burn or bury their They claim descent from Kannappa Nayanar, one of the 63 Saivite saints (cf Ambalakáran) into is Nayahkan [C R 1891, para 538, Madura Man Part II, p 63, North Arcot Man, Vol. I, but its precise inture is not clear husband's brother or his agnates Their title is Najakkan p 234, Mateer's Native Life in Travancore, p 60 ]

Velakkattalavan (8,707)—Malayalam barbers who serve only Nayars and higher castes Their women act as midwives [CR 1891, para. 471]

Velama (436,327)—Telugu cultivators See Kamma [CR 1891 para for 1879 p 216, North Arcot Man, Vol I, p 216]
Velampay—Internally 'a rope-dancer', a sub-caste of the Malabar Ándis Velam—A title used by Kusayans It is equivalent to Vellála See Kamma [CR 1891 para 342 Indian Antiquary

Vélan (3,120)—Malayálam devil-dancers, sorcerers and physicians [CR 1891, para 546] Their women act as mid-

Vellála (2 378,739, M 1)—The Vellálus are the great cultivating caste of the Tamil country, and by general consent the first place in social estoem among the Tamil Sudra castes is awarded to them. To give detailed descriptions of the varying leustoms of a caste which numbers, as this does, over two and a quarter millions and is found all over the Presidency is unnecessary, but the internal construction of the caste, its self-contained and distinct sub-divisions, and the methods by which its numbers are enhanced by accretions from other castes are so typical of the corresponding characteristics of many of the Madras castes that it seems to be worth while to set them out shortly

The caste is first of all split up into four main divisions named after the tract of country in which the ancestors of each originally resided. These are (1) Tondamandalam, or the dwellers in the Pallava country the present Chingleput and North Arcot districts, the titles of which division are Mudali, Reddi and Namar, (2) Solya, or the men of the Chola country, the Tanjore and Trichinopoly districts of the present day, the members of which are called Pillar, (3) Pándya, the inhabitants of the Pandyan Kingdom of Madura and Tinnevelly, which division also uses the title of Pillar, and (4) Konga or those who resided in the Konga country, which corresponded to Combatore and Salem, the men of which are called Kavandans

The members of all these four main territorial divisions resemble one another in their essential customs. Marriage is either infant or adult, the Puránic wedding ceremonies are followed, and (except among the Konga Vellálas), Bráhmans officiate. They all burn their dead, observe 15 days' pollution, among the Konga Vellálas), Bráhmans officiate They all burn their dead, observe 15 days' pollution, and perform the Karumántarau ceremony to remove the pollution on the sixteenth day There are no marked occupational differences among them, most of them being cultivators or traders. Each division contains both Vaushnavites and Saivites and (contrary to the rule among the Brahmans) differences of sect are not of themselves any bar to intermarriage. Each division has Pandarams, or priests recruited from among its members, who officiate at funerals and minor ceremonies, and some of these wear the sacred thread, while other Vellálas only wear it at funerals. All Vellálas perform sráddhas and observe the ceremony of invoking their ancestors on the Mahálaya days (a piece of ritual which is confined to the twice-born and the higher classes of Sudras), all of them decline to drink alcohol or to contrary the houses of any but Bráhmans, and all of them may dure together

eat in the houses of any but Brábmans, and all of them may dine together

Yet no member of any one of these four main divisions may marry into another, and moreover, each of them is split up into sub-divisions (having generally a territorial origin) the members of which again may not intermarry

Thus the Tondamandalam Vellalas are sub-divided into the Tuluvas who are supposed to have come from the Tulu country, the Poonamullee Vellalas, so called from the town of that name near Madras and the Kondankattis (those who tie their hair in a knot without shaving it) None of these three wil None of these three will

The Soliya Vellalas are sub-divided into the Vellan Chettis, meaning 'the Vellala merchants' (who are again further split up into three or four other territorial divisions), the Kodikkáls (betel-garden) who grow the betel-vine, and the Kánakkilináttár, or inhabitants of Kánakkilinádu. These three similarly may not intermarry, but the last is such a small unit and girls in it are getting so scarce that its members are now going to other sub-divisions for their brides

Tel-Vet

The Platigue Validies are sub-divided into the Ká káttas or Káralkátras, who, notwithstanding the begonds about their origins (see C.R. 1841, par. 2059), are probably territorial sub-division anneal from a place sublet Káralkátor, in he nagodis and Pangasa, the origin it when is not insert the Arusburs and Sirukudis, so called from villages of these sames in the Platigue country; the Agamediat, yans, who are probably recents from the outer of that same, the Migrafas, meaning the waters of the secret saltes; and the Káttai V tillin or Fort Veildias. These hast six small sub-division the members of which lives in the Séruliana from for an observe the stricted point (see 1841) para. 235). Thought they are as has been seen, sub-division of reach system by perform or called that connected that connected that connected the strict of the to marrying dotted their own circle is so strong that, though they are fast dying out breams there are so faw girls among them they decline t go to the other sub-divisions for brilles. The Keeps Validies as sub-divided into the Swedshist (red headed uses), Packlitakis (leaders of

The Array retires are sub-diffused into the commission (free investor array, resultants) recours of arms), Veilkink (the iters bands), Farshanktiti (versors of corns), Malaydd (foot of the hills). Tolkinkin (sers with hig bobs), Attrappensi (river bank) and others, the origin of none of a had a seasily known, but the members of which sure interest in the country. In addition to all these divisions and sub-divisions of the V lists outer proper there are now a day.

many nomination at the definition of interest and the definition of the proper depends on the state of the definition of the definition of the definition of the definition of the definition of the general property of the definition of the general property of the definition of the d arries from this practice and how pursing the varietions in the cruzisl as saurements of Velifies taken at random are likely to become. Lastances of members of other castes a ho have assumed the name and as random are intery to occords. Instances on memore or other centre who have seemed the same and posture if the Validae are the Getura Validae, who are residently Vetturnes the Pettura Validae, who are only Pilavasa the Illam Validae, who are Paniktase the Karultural (lord of the theory Vetidae, who are Karultural (lord of the theory Vetidae, who are Karultural (lord of the theory Vetidae, who are Religias the Girch (longle) Validae, who are Religias the Girch (longle) Validae, who are Religias the Girch (longle) Validae, who are Religias the Girch (longle) Validae, who are Va Modal, not data in the to be Vallar, and even Farigues secure the title Pillal, and trust t is eventually scaling them: pass theoreters of as members of the casts.

This scown t the constitution of this casts will show how difficult it is to decide what shall

This second I the constitution of this casts will show how difficult it is to decide what shall be considered to be made easies at the present do and how purshing the work of the bing the casts sub-directors returned in the scheduler way constants become. And every sky these difficulties merces as (screep's manny, from the better educated classes) sub-directors within a made are becoming passity more manner, while the lambs which formerly separated one static cast classify from another are proving loss and less distinct. (CRI 1871 pp. 144-5 (II. 1891 pers. 356 Bechanner Mayer are proving loss and less distinct. (CRI 1871 pp. 144-5 (III. 1891 pers. 356 Bechanner Mayer at PAR III. pp. 34-31) Perjert Man, pp. 178-185; Canaderer Mayer at PAR III. (PR. 1874 And Mayer, Vol. 1 pp. 35-31) Perjert Man, pp. 178-185; Canaderer Mayer, Vol. 1 pp. 36-31, Marie Man, Vol. 1 pp. 36-31, Pers.

by a man of lo or caste the Veluttadan can remove the pollution by merely sprinkling it with subse of a mail of (OR 1891, para. 1983)

Vanuari Tamil-speaking estitutions and labourers in Chingleput, whose titl is Najakkan. They

Vanuari Tamil-speaking estitutions and labourers in Chingleput, whose titl is Najakkan. They

are reported to be identical with the Irules and were cl. bled with that casts.

Virusius A sub-mate of Mutricha.

Virtuality Literally kunter A occupational term returned by Bôyas Irulas, and Euravana, and clabbed with one or the other according to the district in which it occurred, the title in the

sehedule, and so on.

Surveying, for example, with cost of the other secretary is the district, and so on, seek-size, and so on, so of the other secretary is the state of the state stude as the Videna, there and Matter. The name means hance. They are probably of the same stude as the Videna, though the state on the state of para 390.]

Settlemen (Malaytiam) 16,566—Agricultural sets, bilding d collectors forces procises who live at the Malaytiam of the Computer of the Malaytiam of the Malaytia washesses of people who lime he will be miles and read hets and all set surphing down to correct the two consider references superior to Cohemnon and Publishrom of are careful set to be polluted by these. They are sominally linedes and fallow Maronakhattiyam. This same name is also berse by the single of such as and all-rewhere is the low constrainty in Malabor.

Vib -Yog

VIBILIA CUNTA-A low class of wandering beggars clubbed with Mala

VII-KURUP—A synonym for Tolkollan

VIIIIVAN— Interally, 'a bowman', a synonym for Tamil-speaking Itulia in Chingleput VILYAKARA—A sub-caste of Sérvégara or Kótégára

VILLAKRA—A sub-caste of Servegira of Kotegara
Vipravinodi (487)—Telugu-speaking beggars who beg only from Brahmans See Andi
Virabiladrakulaw—A synonym for Vann'in Virabhadran is the washermen's pitron deity
Viramushti (1,677)—A Telugu beggar caste See Andi
Viralatrak, Viranakkam—Literally, 'a drummer' They were originally temple servants but
they now do miscellaneous day labour All their females are prostitutes, and the name has been

clubbed with Desi Their titles are Mestri and Mudali

VIRASAIVA-A synonym for Lingayat

Virudan an-A synonym for Nokkan

VISWA BRAHMAN, VISWAKARMA—A synonym for Kamsala or Kammálan Vodnit (South Canara)—A sub-casto of Kumbára

V6d6 (76)—A small caste of Oriya basket-makers and cultivators in the Vizigapatam Agency VULUPLIA-A class of indigo dyors in Vizagapatam a sub-caste of Tsákala

WAILIE (1)—A Musulman sectorian name

LARRE TARREU-A sub caste of Mutrácha

YANNI-KITAN-A small class of Tolugu beggars, clubbed with Dasari

Yanádı (103,906)—A Telugu speaking forest tribe found chiefly in Nellore given to Ielugu-speaking Irulas (q r) in Chingleput [C.R. 1891, para 417, Nollore Man, pp. 148-154, North Arcot Man Vol I, pp. 249-251, Madras Museum Bulletin, Vol IV, No 2]

YANATI—Entries of this name were clubbed with Yanadi, but it has since been reported that in

Bissamcuttack taluk of the Vizagapatam Agency there is a separate caste called Yanati or Yéneti Dora which is distinct from either Yanadi or Konda Dora

Yáta (52,696)—Telugu toddy-drawers [CR 1891, para 523]

YATAGIRI—Same as Vétagiri, a sub caste of Mutricha Yelama—Same as Velama

YENUNGO BENUNGO-A sub-tribe of Poroja YERALA (1)—A forest tribe belonging to Coorg

Yerravala (1,968)—A forest tribe in Combatore and Malabar
Yerukala (65,513)—A wandering tribe of thieving, begging, fortune telling and basket-making
gipsies found living in movable bamboo and date mat huts in all the Telugu districts. They have
usually been treated as the same as the Kuravas, but, as is stated in the note on the latter caste, they seem to be distinct. Each gang has its own headman or Berumanasam (the big man), who presides over the panchuyats which enquire into caste offences such as adultery, entering another man's hut, dressing like ordinary. Súdras, or the wearing by women of clay bangles on the right arm, which should be reserved for brass ones [Cuddapah Man, p. 35, Nollore Man, p. 114-162]

Yogi-Gurukkal (1,437)—A Malayálam-speaking beggar caste. They are also priests in Káli temples and pial schoolmasters. They bury their dead in a sitting posture. See Andi

## CHAPTER IX

## OCCUPATION

The statistics of the occupations of the people will be found in the 139 pages and 2,85° columns of Imperial Table XV Those of Where the figures are to be fruid. the occupations of certain relected castes are given in Imperial Table XVI Certain of the main facts in each of these are exhibited in the subsidiary tables at the end of this chapter and in diagrams Nos. 27-3" in a form in which they can be more readily appreciated than from the actual figures themselves.

2 Submidiary table 1 at the end of this chapter gives in one view the scheme under which the occupations of the people are arranged The salars of characterises of in the tables. It will be seen that they are first divi-ded into eight "Classes that these Classes are next sub-divided into 4 "Orders, and that these in turn are split up into "9 sub-The sub-orders are finally divided into 520 groups. acheme of arrangement was prescribed by the Census Commissioner for India and is

the same in its essentials as that followed in 1891. For reasons which appear later however few detailed comparisons between the 1901 and 1891 statustics can be meetally instituted. 3. The printing of Table XV has been re-arranged and in consequence it

occupies only 139 pages against the 370 filled by the Changes in the arrangement of the materials corresponding table of 1891 It also shows the tha tribution of each occupation among the various districts in one column on one page and an index is prefixed to it. It gives the "actual

workers at each occupational group separately from those who are merely "depend ents, and it further distinguishes those actual workers who are "partially agriculturist, that is have an interest of some kind in land from those who are not.

This elaboration was rendered possible by an important change in the column in the enumeration schedules devoted to the entry of occupations. In 1891, there was only one column for occupations and in this the means of subsistence both of actual workers and of dependents were shown, the latter being distinguished from the former by the addition of the word "dependent" to the entry of occupation. Partial agriculturists were also noted as such in the same column. Attempts to get two facts recorded in one column have never succeeded, and in this case the failure was so obvious that the distinction between dependents and actual workers was abandoned in the compilation.

This year this column was split into three—one for the principal occupation of actual workers, a second for their subsidiary occupation, if any and a third for the occupation of those who did not actually follow any calling themselves but depended on others for their livelihood. In the cases of these last the principal occuration

of the person on whom they depended was entered.

4. These changes appeared to offer a chanco of at last securing a reliable set of statistics of the occupations of the people and every Special treads taken with these statestim. endeavour was made to see that the opportunity was not lost by want of care in following it up It the

actual enumeration more trouble was taken to get these three columns properly filled in than any others in the schedule and in the central census offices i robably as much time and money was spent on the abstraction, tabulation and compilation of the occupation statistics as on all the others put together. To secure proper care at the enumeration the instructions to the enumerators on the covers of the enumeration books and to the supervisors in the "Manual regarding the filling in of these three columns were made as full and complete as it was thought possible to render them without overtaxing the intelligence of these for whom they were intended, and at the oral classes of in truction in the districts further special | rominence was given to these columns and to the rules relating to them. In the census

offices special rates of pay were given for tabulating occupations and special care was taken over the work, while for compiling the final figures a special compilation

office was opened

It is believed that the results of these efforts are in advance of any that have hither to been obtained, and that the broad totals of Classes and Orders, which are those which are mainly required for administrative purposes, will be found to be reliable even when examined district by district. As one goes turther into detail, however, and the law of great numbers ceases to operate, there are cases in which less faith can be placed in the figures. The village statistics published in separate volumes undertake, for example, to give the main occupations of the population of each village and taluk in the Presidency. It is clear that in such small units as these the risk of inaccuracy must be great. One lazy or unintelligent enumerator is sufficient to ruin the figures for a village, and casual or erroneous instructions by a Tabsildar to his subordinates will equally spoil those for a whole taluk

## THE COLLECTION AND COMPILATION OF THE MATERIAL

5 It is essential to the proper appreciation of the limitations of the occupation statistics (though it will add to the length of an already long chapter), that something should be said of the difficulties which attended their collection and compilation. In no country in the world are the census authorities inclined to claim undoubted accuracy for their occupation figures, and here the obstacles which beset the path of reliability, both during the enumeration and at the compilation, are more formidable than usual

First as to those at the enumeration The mass of the people here are totally illiterate, and proportionately inaccurate. The native of South India's idea of the way to fix the time of day at which an event occurred is to say that it happened when the sun was so many palmyia tiees high in the heavens, and persons with such indimentary notions of exactness as this can haidly be expected to give a clear account of their means of subsistence, especially when these are The schedules consequently contained thousands of the numerous or complex vaguest entries which could not possibly be really satisfactorily classified instance, the entry "cotton business" might mean that the person referred to was a weaver of cotton cloths, or of cotton carpets or of cotton tape, or on the other hand, that he was a cotton-cleaner, a cotton-spinner, a cotton-sizer, a cotton-dyer, or a cotton calenderer, fuller, or printer, or even that he was a dealer in cotton, or cotton Yet the groups in the sub-order 40, Cotton, and elsewhere cloths or cotton-thread require all such persons to be differentiated "Smith," again, might mean goldsmith, brass-smith, copper-smith, white-smith, or black-smith "Estate cooly" might mean that the individual was employed on a coffee estate, or a tea estate, or a cinchona estate, or on one where all three of these products were grown might mean any one of the 29 different kinds of clerks provided for in the various parts of the occupation scheme Fifty similar cases could easily be instanced

Sometimes, no doubt, the caste entry in the schedule would help in the determination of the meaning of vague entries of this description "Weaver" may mean cotton-weaver, or silk-weaver, or a weaver of jute gunny-bags, or of grass mats, or of goats' hair blankets, and all of these have to be distinguished. If, however, the caste entry was Patnúls usually weave in that material only, while if it was Kuruba it was practically certain that he wove nothing finer than blankets. In the absence of any such assistance the only course open was to classify weavers unspecified as weavers of cotton, on the ground that it was more probable that they wove cotton than any

other material

Sometimes, also, the name in the schedule would assist in the classification of the entry. The greatest confusion occurred, for example, between commissioned and non-commissioned officers in the military schedules, "officer" being often retuined for soldiers of all grades down to corporals and jamadars. References to the Army list would show under which of the two classes the owner of the name in the schedule ought correctly to be classified. It is difficult, however, to rely

upon a temporary office of clerks of the calibre of those we were compelled to employ going into refinements such as these in all the doubtful cases occurring among 38 millions of e tries

The figures which are most affected by this vaguences in the citries in the scled descriptions for factories. The orders of the Government of India that workers in factories hould be distinguished from workers in their own houses were not received until all the instructions to enumerators and supervisors had been printed and ies ed and most of the district classes of instruction had been held Ad lends to the rules were asked at once and Collectors were asked to draw the att : tion of every one concerned to the importance of accuracy in the matter but enther it w then too late or the hatinction was too subtle for the average cnu merator for the tatistics of workers in factories must be frankly admitted to be far below as y others in Table XV in point of accuracy not to say entirely worthless It we also impose the to accurately observe the distinction between makers and sell roof rtain articles which the scheme requires to be differentiated. A man return u.g. - weetment trade" as his occupation might be either a maker or a seller or b th - It : - suggested that nother of those two distinctions should be attempted again in 1911 and also that the sub-divisions of the groups in Orders XI, Supplementary requirements, and XVI Drugs gums and dyes should be considerably le- minute

A at to vagueness in the description of occupations the most potent source of in currier in the schedule, themselves was probably the providence of attempts by those information to magnify the nature of their callings. To own land is emmently respectable, and the toddy-drawers (and perhaps the leather workers also), have on some cases returned themselves as agriculturists instead of as followers of their own despised callings. A case came under my own notice in which a man who had returned himself as living by trade in skins, was found on cross-examination to be merely a labourer paid daily wages for the unsavoury work of carrying about hides in a tennery.

But even when the person commented had every desire both to state his compation accurately and to avoid exaggeming its gentility it was very commonly most difficult for him to know exactly how it should be returned. The case of the trader in the larger towns affords an instance of this difficulty. It is no uncommon thing for sick amul to trade simultaneously in timber grain and cloths, for example to turn in savings to account by lending them to needly neighbours and to gamble occur in its in an abkar-contract or a purchase of pear-loysters. Each of these occupations he to be classified under a separate beed and, though the rule was that the individual should enter the occupation on which he spent the most time it was no! It in practice largely a matter of classoe which calling be returned.

6 so much for the causes of errors in making the actual entries in the statement of the enumeration. In the convex offices, when the figures came to be abstracted and tabulated further sources of inaccuracy arross.

One I the chief of these was the language difficulty. The schedules were in five of If rent languages and in the absence of any one individual powersing a scholarly knowledge of all five the class fluction of the entires could hardly be absolutely howevery agree. The absolutely however the could hardly be absolutely interest the property agree. The absolute throughout terms again are often very vague. The absolute fluctuation of the entire the village colobler is "Chak kinsen and it would never occur to an unmerator that the was an inadequate description of a man a occupation. But in the scheme leather dy rs shoe boot, and and makers tanners and curriers sellers of manufactured leather good sellers of hides from bristles and hones water beg well beg bucket and ghee-pot makers are all differentiated. The village colobler is probably any or all of these by turns, and it was not easy to ensure that the entry. Obskilivan was always consistently classified under the most appropriate of these heads. Many other similar instances could be cited. In different parts of the country again, the sarse verasetuar word will have entirely liferent meanings. This was especially the case with terms deposition are controlly difficulties. See the country and so occared difficulties.

occurred in which a milliner was thought to be the same as a mill-owner, and a broker the same as a stone-breaker, and a Vicar-general was believed to be some sort of military officer

Even when there was no doubt as to the meaning of the entry in the schedule, there was frequently room for considerable difference of opinion as to the group under which the entry should be classified. Should "cook in a temple," for example, be classified under group 61, Cooks, which is included in sub-order 14, Personal and domestic services, or under group 447, Temple service, which is included in sub-order 63, Religion. Should a sweeper in a private house be shown under group 64, Indoor-servants, or group 74, Sweepers and scavengers, included in the sub-order Sanitation. Should a "cooly carrying loads" be placed under group 441, Porters, or group 504, General labour. How should the entry "cutting grass for one's own ploughing bullocks," be classified. Discussions of such points as the above were of hourly occurrence while the classification of the occupation slips was going on, and the decisions upon them which had to be made in nine different offices by nine different Deputy Superintendents, frequently affected not only the totals of groups and sub-orders but those of Orders and Classes as well

Again, very many groups overlap one another to such an extent that it was almost a matter of chance under which of them certain occupations were classified. For example group 395 is bank-clerks, group 397 merchants clerks, group 399 shop-keepers' clerks, group 400 shop-keepers' servants, group 408 clerks employed by middlemen, and group 456 private clerks. It was most difficult to ensure that such distinctions were maintained uniformly

The ordinary "sundry bazaar" in the villages, again, sells matches, snuff, salt, betel-leaf, areca-nut, oil, grain, pulse and ghee. But sellers of each of these things have a separate place in the scheme. The question constantly arose, therefore, whether such descriptions as "retail seller of snuff, ghee, salt, etc.," should go under one or other of the separate heads provided for vendors of each of these articles, or under the general head "grocers and general condiment dealers." In examining the statistics below allied groups such as these have been considered as forming one unit and have not been treated separately. Other cases of the same kind are groups 26, Cattle-breeders, and 27, Herdsmen. 30, Sheep-breeders, and 31, Shepherds. 49, Betel-leaf growers, and 123, Betel-leaf sellers. 79, Fishermen, and 80, Fish-dealers. 417, Cart-drivers, and 419, Drivers other than private servants.

7 Considerable, however, as the difficulties occasioned by vague entiries in the schedules and doubtful points in classification were, the Value of the results obtained work was nevertheless, it is believed, better done than on previous occasions One indication of this is the very great decline in the number of persons shown under all the vaguer and less definite headings in the In 191 the occupation of 46,949 persons was classed as "undefined," and of 329,628 as "not returned" The total for British Territory under both heads Under "Cooly" or "General labour" 2,609,224 together this year is only 6,835 persons appear in the 1891 figures This year the number is 505,171 of 84, 82, 40 and 63 per cent, respectively, also occur under the indefinite heads "General merchants," "Shop-keepers, unspecified," "Contractors, unspecified," and "Writers unspecified." Many more instances could be given Other indications of more accurate work are referred to below in the comparison of the 1891 and 1901 figures under Order V, Agriculture The chief credit for these improveand 1901 figures under Order V, Agriculture The chief credit for these improvements is probably due to the slip system of abstraction and tabulation, which enabled a very large proportion of the work to be checked and by enormously reducing the number of items to be classified rendered it possible to do the work with more deliberation and care Every item was ordered to be scrutinised by the Deputy Superintendents before the records went to be compiled, and during compilation the figures were examined minutely three times more, once before compilation began, again when the figures for each district had been compiled, and once more when the Presidency totals had been arrived at In cases in which this examination showed suspicious results the original records were referred to again, and in some instances the slips were re-sorted.

8 Before condomning any of the figures in Table XV as improbable a con
A segmentar to the school conditions is often necessary In
Canara, for example, there are only 1830 washermen to

a population of over a million persons but it is well known that in that district the people usually wash their dury lines at home. In Madura there are 635 bank-clerks but no bank in the usual sense of the word. But that district is be home of the Náttukkottai Chettis who are certainly entitled to be called bankers and to have their clerks cleased as bank-clerks. Rievem persons are returned as receivers of stolen goods. This looked suspacious and the entree were all traced and found to be correctly tabulated. Whether they accurately represent the facts or are the work of malicious (or facctions) enumerators need not be discussed. In Makebar again, there are some hundreds of witches witards and cow poisoners. These are the devil-dancers and sorcerers of that coast, who are classified with whiches in default of any more appropriate place for them in the scheme.

In criticising the figures relating to actual workers and dependents it must be remembered that women who carry on occupations through servants or agents are shown a actually engaged is them, so that there is nothing improbable in the existence of female land holders, bankers and brokers—and also that the decomp-tion of the groups given in Table XV is not always an exhaustive account of all the occupations included under them and that unlikely looking figures are often due to Thus group 76 is butchers, and it seems odd that women should be actually engaged in such an occupation, but the group had perferce to include all the entries of meet-seller for which there is no other place in the occupation scheme, and there are plenty of women actually engaged in selling meat. Know ledge of local conditions will also frequently confirm the probability of entries which at first night appear to be absurd. Owing for instance to the mirfer system in force in this Presidency woman are frequently actual holders of such posts as village headman and village accountant, drawing the emoluments themselves and doing the work by a deputy They are also unlikely as it may seem, actual workers as goldsmiths toddy-drawers (from date palms, which need no chimbing) barbers (to other women) pail warders (to female prisoners) stone-splitters shikaris (setting nets for small game) astrologers contractors (especially among the Oddes) hakims and priestesses (especially in temples to goddesses such as Mariamman and Kuh) They also draw civil pennions and military pensions. The female dentist who is shown in Viragapaiam and the 13 female pearl-divers appearing against Madura were at any rate returned as such in the schedules

The points in its statistics to be incremed.

9 The limitations which the material available has imposed upon Table XV having thus been set out, the examination of the actual figures in it may be

proceeded with
The following matters will be shortly discussed in the order given —

(a) the distribution of the population among the various Classes and Orders special reference being made to the agricultural, industrial and professional population

(b) the statistics of partial agriculturists,

(c) the occupations of the urban population
(d) the variations in the figures when compared with those of 1891

( ) the proportion of actual workers to dependents among both men and

(f) the occupations of selected castes, and

(g) a con ideration of certain of the more interesting of the detailed statistics of sub-orders and groups.

THE GENERAL DISTRIBUTION OF THE POPULATION BY OCCUPATION

10 The general distribution of the population among the various Classes and Orders in the occupation achieve is given in diagrams to supplies.

One 27 and 28 and in substituty table 1 and substituty table 2 gives in order of magnitude the numbers sup-

ported by each of the more numerously represented callings

The first point which a perusal of these figures brings out is the rural simplicity of the occupations by which the bulk of the population subsists. All the callings which are most numerously represented in the statistics are those which

have been in existence from time immemorial in the village communities

Agriculture supports no less than  $26\frac{1}{2}$  millions, or  $6^{\circ}$  per cent, of the people Next in importance of numbers come those engaged in cotton-manufacture, who number  $1\frac{1}{4}$  millions, or  $3\frac{1}{4}$  per cent of the population. After them come the petty-traders in grocery and condiments, numbering some 734,000, and they are followed in order by the washermen, the general labourers, the graziers and herdsmen, the leather-workers, fishermen, carpenters, earth-work labourers, toddy-drawers and sellers, goldsmiths, beggars, masons and rice pounders. Succeeding these come the barbers, the potters, the grain-dealers, those engaged in temple-service, the village officials, and the basket and mat makers. The first calling in subsidiary table 2 which indicates anything outside a primitive civilisation, viz, railway servants, is barely half way up the list, and the next two,—coolies in coffee, etc, estates and sweepers and scavengers,—only follow it after a considerable interval

Another point which subsidiary table 2 illustrates is the want of diversity in the occupations of the main body of the people. Of the total population, 71.84 per cent, live by agriculture or cotton-weaving, another 21.84 per cent, by 30 other callings each supporting between 100,000 and 750,000 persons and 5.58 per cent, more by between 50 and 60 occupations which support between 10,000 and 100,000 persons each. The smaller occupations which each support less than 10,000 persons form the means of subsistence of only 74 of the population, and this small

fraction of the people is split up into some 400 groups in Table XV

These same facts are illustrated with special force by diagram No 28, which shows that of the 24 Orders in the occupation scheme only five support as much as two per cent of the population and that of these five, four support less than seven per cent

### THE AGRICULTURAL POPULATION

11 The statistics of those subsisting by the land are comprised in Order V, statistics of the agricultural popu Agriculture

lation
The trouble taken with them. It should be stated in parenthesis that particular pains were taken to get the information regarding agricultural occupations correctly returned in the schedules and accurately abstracted and tabulated in the central offices At the enumeration of 1891 large numbers of persons who were really agriculturists were returned under other heads, and the occupations of those who were correctly returned as living by the land were not always described with sufficient accuracy to enable their precise connection with it Thus village officers and servants, who really subsist by their to be ascertained land in the great majority of cases, were returned instead as living on the emoluments of their offices, and persons who were really land-labourers were returned in large numbers merely as "coolies" and so were tabulated under "general labour," instead of under "agriculture" Again, a very common entry was "cultivation," which left it uncertain whether the individual referred to owned land or only occupied it, cultivated it himself or let it out, or worked for others for yearly wages or as a daily labourer

As regards the first of these defects it may be stated that this year 270,000 fewer persons were returned as living by village service, and that there were two

million less cases in which "cooly" was entered as an occupation

Statistics of the number of cases in which such entries as "cultivation" were returned are not available for either census, but this year everything that could be done to prevent their frequent occurrence was attempted. The instructions to the supervisors in the "Manual" specially distinguished the various sorts of connection with the land, viz, non-cultivating land-holder, cultivating land-holder, cultivating tenant, farm-servant for a long term, and field-labourer on daily wages, the specimen schedules in the vernaculars each contained translations of one or other of these expressions as typical occupations, and the attention of Collectors was invited to the importance of distinguishing these different callings

In the abstraction offices (as is described in more detail in Chapter III of the Administrative volume of this report) lists of the various vertacular phrases which represented each of these callings were drawn up and printed and an abbreviation to be entered on the slips was assumed to each set of phrases

Nome Collectors issued lists of the vernacular expression which should be used in describing each of these occupations so that uniformity might be observed

throughout their districts, and this greatly facilitated correct work

The chief difficulty no loubt, was that the small agriculturint is frequently a cultivating and non-cultivating landowner a tenant, a farme-errant and a field labourer all rolled into one owning land which he partly cultivates and partly lets out for rens, having other land from some one also and exing out his curnings by working on the land of others in between whiles. Probably however the errors due to this cause correct one another and it is believed that the figures showing the number of lant holders and tenants and of outlivators and non-cultivators are reliable Between farm-errants and field labourers, where the distinction is less marked and obvious, there has beverer evidently been confusion in Maisbard district.

12 Subsidiary table I shows the percentage of the population which I supported by the four sub-orders which are comprised in Order V Agriculture

Of the 69 per cent of the people who subsist by the land, 48 53 are land holders or though, as has been said many of those who have shown themselves in the former category doubtless frequently work

a labourers for others as well as on their own land

Subediarr table 4 and diagram No 29 show the percentage of the population of each district and Natural Division who have by the land. The agencies are the most exclusively rural part of the Presidency but, as in 1891 South Arcot is little behind them. Excluding the exceptional cases of Madras Orty and the Nightine the other districts vary very hitle smong themselves, the most agricultural of them having to be reent of its population living on the land and the least agricultural as much as 6° per cent.

It will be seen later that the districts which exhibit a low percentage are not in any way intertile or unsuited to agriculture (the least exclusively agricultural district : Malabar where famines are unknown and three crops a year are a common thing) but are merely those which happen to contain a consulerable population engaged in some one or other of the industrial" occupations such as wearing

toddy-drawing fishing and so on

Subadiary table 7 gives detailed figures by districts for the various groups compared in Order V and show the percentages to the total of sub-order 10 Land-bolders and tenants, borne in each district by cultivating and non-oultivating fand holders and tenants, respectively by land bolders by tenants by cultivating and by non-oultivator. It turther shows the percentage of sub-order 11 Agricultural labourers, in each district which consists respectively of farm-servants and field labourers.

Tl detailed examination of these figures district by district requires expert con-ideration of the agricultural conditions of the various parts of the Presidency but the more prominent points in them may be shortly noticed. The percentage of land holders to tenants is smallest in Malabar and South Canara, where the bulk of the land is held by jenims and wargdars who do not cultivate it themselves but let it out to others and where the land labourer is not often the owner of any land. Next come the three northern districts, and there, apparently the large extent of land which is held by Zamindars who do not admit that their tenants hav any occupancy right has made the figures what they are. After them comes Tanjore which is well known to be a country of large holdings and of absentee land lordism. In most of the remaining districts the existence of the disturbing elements of the zammdán and inám tenures prevents the figures from clearly showing whether the ryot in Government areas is usually the cultivator of land of his own or is a tenant of others. It is, however, worthy of note that in the three districts in which the proportion of landlords to tenants is largest (Bellary South Arcot and Kurnool) there is hardly any ramin land. How far this prependerance of landbolders would hold good in all ryotwars tracts is another matter

Turning to the percentages of cultivators and non-cultivators in sub-order 10, it is seen that the proportion of the latter in Madias City is naturally far greater than anywhere else. Next comes Malabar, where, as has been already mentioned, much of the land is held by jennis and kanamdars, and then follow the rich districts of Gódavari and Tanjore. At the bottom of the list come all the districts in which the Pallans, Pararyans and other poor classes, who are naturally mainly cultivators and not absentee landlords, are most numerous. They are (to give them in the order in which cultivators are commonest) South Arcot, Trichinopoly, Salem, Madura, Combatore and Chingleput

The percentage of farm-servants engaged for long terms to the total of all agricultural labourers is highest in Tanjore, where the landowners are in the habit of retaining regular farm-hands all the year round. Next come (in the order given) Salem, South Arcot, Gódavari, Chingleput, and Combatore. It is not clear why Gódavari should come so high up in the list, but the other four districts are again those in which Pararyans and Pallans and such castes are commonest, and where the retention of regular farm-hands might, therefore, be expected to be the custom At the bottom of the list come the four Deccan districts, the exceptional districts of Madras and the Nilgurs, and South Canara and Malabar. In Malabar the enumeration was defective. Only 1,359 persons were returned as farm-servants in it, though the district contains 245,000 Cherumans, the members of which casts are nearly always farm-servants retained for long terms. They are, in fact attached to the land, and so to its owner, and were until recently—and are perhaps even now—bought and sold like cattle. They should have been returned as farm-servants instead of as field-labourers.

### THE INDUSTRIAL POPULATION

Diagram No 27 shows that after agriculture, the only Class of occupations which employs any considerable number of the population which employs any considerable number of the population is the general industrial Class D, Preparation and supply of material substances. The percentage of the population of each district who subsist by callings included in this Class is shown in diagram No 30 and subsidiary table 5. In only five districts (of which Madras City, which is exceptional, is one), is the percentage over 20. This Class D comprises Orders VII to XVII and a glance at diagram No 28 will show that numerically the most important of these are Orders VII, Food, drink and stimulants, and XII, Textile fabrics and dress, and districts which include a large number of toddy-drawers and weavers therefore usually show a large percentage of "industrial" population.

Subsidiary table 3 further indicates in what districts the population included in each of the Orders VII to XVII forms a considerable proportion of the total An examination of these figures thus shows to what occupations for the district the various districts which come high up in the list in diagram No 30 owe their In Malabar there are an unusual number of fishermen and fishposition therein dealers, carpenters and wood-cutters, toddy-drawers and sellers, sugar-makers, rice-pounders, and makers of hats and umbrellas In Combatore, the large number of toddy-drawers and sellers, of weavers and spinners and of leather-workers has brought the district into its position. It is noticeable that most of the leather-workers there have returned themselves as makers of well-buckets cultivation is a conspicuous feature of Combatore agriculture. In Tinnevelly, the next district, it is again the large number of toddy-drawers and sellers and of weavers who have increased the percentage of the industrial population, and the numerous rice-pounders and goldsmiths have also helped In Nellore, the weavers, the chucklers and the petty-traders are more strongly represented than usual, in Tanjore, the rice-pounders and goldsmiths, again, and in Chingleput, the fishermen and fish-dealers and the weavers The districts which appear at the bottom of diagram No 30, as having the least industrial population, are the same as those which have already been seen to be most exclusively agricultural. namely, the three agencies and South Arcot

### THE PROFESSIONAL POPULATION

14. The distribution among the several districts of the professional population, that is, the persons comprised in Order XX, Learned and artistic professions is given in subsidiary table 6 which are not strictly either professional learned or artistic but the totals of which are so considerable that they largely affect the percentages for the whole Order instances of these are religious mendicancy and temple service. And this source of uncouracy cannot be entirely avoided by poking out selected sub-orders and groups and calculating the percentages on them instead of on the whole Order for these smaller divisions also frequently include callings which are neither learned nor artistic Sub-order 63 Religion for example, compress both Bishops and bell ringers and sub-order 64, Education, includes both Professors and their

groups and calculating the percentages on them instead of on the whole Order for these smaller divisions also frequently include callings which are neither learned nor artistic Sub-order 63 Seligion for example, comprises both Bishops and bell ringers and sub-order 64, Education, includes both Professors and their punks-cooles and so with several of the others. It is the same with even the groups. Group 473 includes both the matrons of hospitals and the sweepers therein and group 498 both the conductor of a Governor's band and the Paraiyan who boats the parachura tom tom. Moreover group 44" Temple service, so over shadows all the others in size that the figures under it practically control the percentages for the whole Order and subsidiary table 6 thus gives the distribution of the persons e gaged in callings connected with religion rather than of those following learned professions in general. It will be seen that Tanjore and Malabar come first in the proportion of this class of occupations which they contain, and that, generally as has already been pointed out in the last chapter the religio s element is most arrongly represented in the South and West Coast Divisions of the Presidency less so in the Bast Coast and least of all in the Deccan and the Agencies.

15 Except the three general classes of occupations which we have thus considered namely the agricultural industrial and Officer electors of correspondence. professional classes, there are no others in which the variations between the different districts are remarkable enough to call for detailed notice Excluding Madras and the Nilgiris, the other districts are economically speaking cost very much in the same mould. In Kistna and Tanjore the large number of village servants has raised the percentage of the population classed under Order I Administration, (see subsidiary table 3) in the less fertile districts the percentage of herdsmen is naturally high in the five northern districts there is a much larger number of dhobs than elsewhere perhaps because in the Telugu country as is noted in the caste glossary the cloths washed by the discha do not carry the same ceremonial impurity as they do further south, and therefore less washing is done at home in Madura the presence of the Nattukottai Chetti bankers and their clerks has raised the percentage under commerce and Malabar the number of bargemen and boatmen is above the average, and in the latter district the custom of transporting produce by head loads has resulted in a large to al under "porters, so that in both those districts the percentages under transport" are accordingly high in Ganpim and Madura, the commonness of the entry of "cooly has increased the numbers under "general labour" and m the Decean districts, Kistna and Nellore the number of beggers has raised the percentages in the Order XXIV Independent, above the average.

#### PARTIAL AGRICULTURISTS.

16 it has already been seen that among the principal occupations of the material agriculture in some form or another enormously proposed and 114 millions of the Solf million to this, 417 000 or over "per cent. of the remaining 52 million sotual workers who are principally occupied in callings which are non-egracultural have returned themselves as being ongaged in part as least in agricultural occupied whether as cultivating or non-cultivating land-holders or tenants, as regular farm severates, or as field isbourours working for daily wages.

Detailed figures showing the Classes and Orders under which the principal occupations of these people come, and the number in each Class and Order who follow agriculture as a secondary means of livelihood are given in subsidiary table 12 at the end of this chapter—The only subsidiary occupations which were abstracted from the schedules were these agricultural entries—All others were neglected

Of the people in the eight Classes of occupations in the scheme, those in Class A, Government, are more connected with agriculture than any others, nearly one-fourth of them having some interest in land This is entirely owing to the fact that this Class includes all the various grades of village officers, a high percentage of whom are engaged in cultivation in one way or another The possession of some land in the village, is, indeed, usually a necessary qualification for the post of headman, and it is perhaps doubtful whether as many as 13,000 of these officers really subsist principally by the emoluments of their offices (as the figures in group 8 allege) and not by their land Next to Class A, but after a long interval, comes Class F, Professions, 12 per cent of the actual workers in which live partly by agriculture The high position taken by the Class is due to the frequency with which those whose callings are connected with Religion and Law have also an interest in land sub-order dealing with Religion 17 per cent of the actual workers are partially agriculturists, and the proportion is highest in the group which comprises the village and family priests. In the sub-order Law is many as a quarter of the actual workers have landed property, and if the group containing the pleaders and vakils is taken by itself the proportion rises to one in three. In 1891 the figure was only one in five, so that despite the outcry against enhanced assessments the vakil class,—not the least astute in the Presidency—is investing in land more than ever

Leaving the figures for the Classes and turning to the more detailed statistics for the various Orders it is seen that Orders XIV and XVII, which comprise the potters and the chucklers, take a high place, and an examination of Table XV shows that the prominent position of Orders VI, XIII and XV is due to the inclusion in them of others of the village artisan classes, such as the barbers and washermen, the goldsmiths and blacksmiths, and the carpenters, of whom a large proportion The land they cultivate is often principally the free-grant are partly agricultural land which belongs to those who carry out these hereditary artisan services to the Taking details by groups, it is found that other sections of village communities the community who are largely partially agriculturist are the pensioners, of whom 12 per cent have an interest in land, and the toddy-drawers and money-lenders, among whom the proportion is 13 per cent This last figure is one more proof of the fact which has often been demonstrated (see, for instance, paragraph 15 of the last triennial report on the Registration department) that in this Presidency the land is not passing so largely into the hands of the trading classes as it is elsewhere

At the bottom of the list come the herdsmen of Order IV, the general labourers of Order XXII and those in Order XXIV, Independent The low position of this last is due to the inclusion in it of the beggars Nevertheless nearly 4,000 of the 214,090 mendicants have returned themselves as eking out their earnings from

begging by work upon the land

### THE OCCUPATIONS OF THE URBAN POPULATION

Table XV gives details of the occupations of the people who reside in each of the eleven towns in the Presidency which have a population exceeding 50,000 Diagrams Nos' 27 and 28 show at a glance how the inhabitants of these towns mainly subsist. Agriculture naturally no longer takes the place it did when the figures for the Presidency as a whole were being considered. The industrial occupations, especially the provision of food, drink and dress, form the chief means of subsistence of the urban population, and after them come commerce and "transport and storage," while agriculture takes a hardly more important place than household and domestic service

Column 6 of subsidiary table 1 gives the percentage of the total actual workers in the Presidency in each sub-order, Order and Class who reside in these eleven towns. In examining this it must be remembered that these eleven places do not

constitute the whole urban area of the Presidency Besides them there are many other town which at least in part are strictly urban in their characteristics. The greater portion of the ordinary district municipality 1 however so very generally merely an overgrown village that only such towns as had a considerable population and were mainly urban in character were separately hown in Table XI so that the urban population go en therein might be a little diluted as possible with the rural lement. The result 1 that those occupations alone proponderate in them which are essentially foreign to rural economy. Column 6 of sules may table 1 shows that in seven sub-orders the actual workers residing in the eleven towns are more numerous than those found in the rest of the I residence. These are the sub-orders deshing with the army the navy and marine railway and tramway plant, books and rrint watche clock and scientific instruments carring and engraving and arms a dammunition. If we go further and examine the figures for groups we find that the same thing occurs in the following particular occupations -employment in a ruted water we gunpowder and gun carriage factories in arsenals, water works and mactinery and engineering work hops as general fitters and as housepainters in electro-plating and aluminium-working in embroidery and lacemaking in reporting and short hand writing in the service of libraries and kindred institutions, in printing presses and newspaper managing as solicitors and insurance agents in trainway and hvery-stable service and as chemists and druggists. dentists an l photographer-

A glance down column 6 will show what Ord rs and sub-orders are on the other hand paringly represented in the town. The callings which are naturally simout returnely rural are agriculture stock breeding and dealing willage service the manufacture of biankets, the collection of forest produce and portery work Nort t these come the occupations connected with one matting and leares and

earth work and general labour

It is noticeable that the number of dependents to each a tual worker is on the whole considerably larger throughout in the intan than in the rural area. The reason no doubt is that in the country the women and children of each household find a number of small ways, not open to them in a city in which they can help the bread winner in his work, and that, moretover the typically town occupations are those in which more knowledge and skill is required and in which therefore the women and children are less able to be of assistance.

#### COMPARISONS WITH THE STATISTICS OF 1891

18 As has already been stated, companisons between the figures in Table XV
Vertations in the figure of the control of the cont

comparisons can usually only be in teasing.

An example will make the clearer—Subaidiary tables 8 and 9 at the end of this chiptor set in the variations which have occurred during the decade in the rotal of the various Orders and sub-orders and of certain of the groups in the scheme. The most noticeable of the variations in the former table is that in Order A graculture the population supported by which has increased more 1891 by no last on the 1901 309 persons or by 29.8 per cent. The average advance in the population of the Presidency during the decade was 72 per cent, and it would thus at first sight appear that the agricultural population has increased between three and four times as fast as the population as a whole.

The rise however as will now be shown is entirely due to better enumeration to siterations in the scheme of occupations, and to changes in the heads under which certain callings have been

classified

Order V, Agriculture, is made up of four sub-orders, the population supported by each of which in 1891 and 1901 in British Territory was as under —

-		1			
	and the contraction of	1801	1901	Increase	
					l
	Sub-order 10, Land-holders and tenants Sub-order 11, Agricultural labourers Sub-order 12, Growers of special products Sub-order 13, Agricultural training and supervision	16,704,223 4,109,738 134,162 6,906	18,467,419 7,600,934 170,751 117,318	1,763,196 3,491,196 30,589 110,412	
	Total	20,955,029	26,356,422	5,401,393	

The increase in sub-order 13 is due to the addition to it of a new group comprising the revenue establishments of landed proprietors such as zamindars and shipterindars and to the transfer to it from sub-order 12 of all the forest establishments. The increase in sub-order 12 is due to the inclusion under it of labourers on coffee and ten estates, who were shown elsewhere in 1891. In neither case, therefore, is the rise of any real significance.

The causes of the advance in sub-order 10 and 11 are more complex order 11 may be first considered Assuming that the 1891 population in this sub-order only increased at the normal rate, (though it may be safely asserted that the agricultural labourer multiplies faster than the normal rate as long as the seasons are fair), it would by natural causes have risen to 4,405,639 The difference between this figure and that shown in the statistics of the present year is 3,195,295, that is, there is an apparently abnormal increase of over three million agricultural labourers But the 1891 figure with which this year's figure is compared to be accounted for is, to begin with, clearly suspicious for it is unlikely that the population supported by land occupancy could have been more than four times as numerous as that subsisting by working in the fields On further examining the 1891 statistics we find that in that year the number of persons who were returned as living by "general labour" that is, who returned their occupation merely as "cooly," was 2,609,224 Mr Stuart himself considered that no doubt practically all of these were mainly agricultural labourers Again, the number of persons who in 1891 were living by occupations which were undefined or not returned was 376,577 these came from Vizagapatam agency, which is a purely agricultural country, and it may therefore be safely assumed that they also were in reality agricultural Adding these two items together we get a total of 2,985,801 persons. and these would by natural causes have increased by 1901 to 3,200,778 1901 the total number returned under these two heads was only 512,006 difference between these two figures, namely, 2,688,772, without doubt represents the persons who have this year returned their occupation correctly as agricultural labour, have therefore been included in sub-order 11, and have thus increased the total under that sub-order by a corresponding amount The total of the sub-order is thus only 506,523 more than it would have been if the agricultural population had increased at only the normal rate It could be shown in a similar manner that owing to increased care in enumeration large numbers of persons who 111 1891 returned themselves as cattle herdsmen and shepherds, as belonging to the inferior ranks of the village service, as cutters of grass for plough-bullocks, as collectors of fire-wood and manure for fuel, as personal servants of landed proprietors, and so on, have this year rightly shown themselves, or been classified as depending mainly upon the land The total of the differences so resulting more than makes up the apparent abnormal increase under sub-order 11

There remains sub-order 10 The increase here is 1,763,196 It is made up of a decrease of 1,114,217 in tenants and an increase of 2,877,413 in land-holders, and at first sight this might be thought to be a proof of a great increase in the number of the agricultural population who farm lands of their own But the 1891 figures of tenures were admittedly unreliable, and this year such special efforts were made to get them accurate that it is fair to assume that the present statistics

more nearly represent the truth than those of former years. We may therefore deal merely with the increase of 1 "68 196 in the whole sub-order that is, in land holders and tenants together If allowance is made as before for the normal growth of the population this rise is reduced to 560 492, which is less than 4 per cent. on the 1891 figure and it could be shown in the same manner as before that a large part of this increase is due to the fact that village headmen and accountants and village artisins have rightly returned themselves in larger numbers than before as substating by the land instead of by the emoluments (often almost nominal) which are attached to their offices Toddy-drawers have moreover taken to describing themselves euphemistically as tree pattadars this year-and are consequently fewer in every district in the Presidency (except Madras) than they were in 1891—and this has all o increased the numbers under this sub-order. Further as far as can be judged from the ages in the 1591 figures the number of dependents has apparently increased more than that of the actual workers, and as this rise occurs in conjunction with a fall under domestic servant it seems probable that women who returned themselves in 1891 as housewives and so on by occupation have tine year classed themselves correctly as subsisting by the land. There is thus no reason to uppose that there has been any abnormal increase in the numbers who depend upon agriculture for a livelihood, and all that can be asserted is that this year's statistics show more accurately than those of previous enumerations how essentially agricultural the population of this Presidency really is

In thus discussing the increase in Order V we have accounted also for the greater part of the apparent abnormality in the variations since 1891 shown in subsidiary table 8 in Orders I Administration IV Provision and care of animals VI Personal, household and sanitary services. VIII Light firing and forage. AXII Earthwork and general labour. and XXIII Indefinite and disreputable occupations. The decline under Order XVIII Commerce, is due to the fact already mentioned at the beginning of this obspiter that smaller numbers were returned under the indefinite heads such as "shop-keepers unspecified" and so on, included under it Of the remaining Orders in submidury table 8 Orders VII XVI and XX show noteworthy variations The difference in the first of these Order VII Food, drink and stimulants, is, however again due entirely to changes in the scheme of occupations, rice-pounders who in 1891 numbered 262 555 not being shown in this Order in that year If they are included in the 1891 figures the increase is "2 per cent. which is exactly normal Similarly in Order AVI Drugs gums and dres, the greater part of the variation is due to the fact that group 360 Forest produce collectors, includes Pith and bark collectors, makers and sellers who in 1891 numbered 14 000 and were included in another Order Finally in Order XX Learned and artistic professions, the decline is mainly due to a fall in religion mendicants, very many of whom have been more correctly included under ordinary beggars in Order XXIV and also in "writers, unspecified who have most of them been now distributed under the various heads to which they really belong

Similar causes are responsible for most of the other variations, and it would be wearn-some to set them all out at length

19 The decline of 505 per cent or 84 5/9 person in Order VII Textile fabrics and dreak, it not however merely due to these fabrics and dreak, it not however merely due to these standard of the variety of the fabrics and the importance of the wearing industry the figures regarding which come under this Order necessitates some consideration of the fall. The weavers apminer cleaners, etc., of silk and cotton are shown in the two sub-orders 30 Silk and 30 totton of this Order and the discussion may therefore be confined to these The figures in sub-order 39 show that silk weavers have increased by 30 195 or by 147 per cent, but this advance is apprently not real, for the numbers have risen in all distincts but three and though it is probably the case than they were ten years ago it seems more likely that this advance is due to the fact that this year a larger number of weavers returned thomesters accurately as nil weavers instead of merely as "weavers" than that this branch of industry has advanced so sharply It will be best therefore to take sub-orders 39 and 40 together

The decline in the two together is 43,993 persons or 33 per cent another way, the people now supported by weaving are 140,803 fewer than they would have been if the weaving population of 1891 had continued to multiply during the decade at the normal rate for the Presidency Looking into the groups included under the two sub-orders under discussion it will, however, be seen from subsidiary table 9 that though cotton cleaners, pressers and ginners have decreased by 16,908, or 28 per cent, cotton spinners and sizers by 52,745, or 39 per cent, and cotton dyers by 1,265, or 6 per cent, yet if the actual weavers of silk and cotton (that is, the persons comprised in groups 260, 261, 262, 267, 268 and 272), are taken by themselves, they will be found to have increased by 23,842, or 2 1 per cent It is thus among the cotton cleaners and pressers and the yarn spinners and sizers that the greater part of the fall has occurred, and this is doubtless due to the facts that the cotton crops have lately been below the average, that cotton is now-a-days mainly cleaned and pressed by steam, and that machine-made yarn has greatly

superseded the local hand-manufactured product \*

The figures for the actual weavers themselves nevertheless require further examination, for they have only increased at the rate of 2 l per cent against the normal rate for the Presidency of 72 per cent, or, in other words, there are nearly 57,000 less persons supported by cotton and silk weaving than under normal conditions there would have been The figures can, it is believed, be trusted have not been affected by changes in classification, and the only chance of error is that weavers occasionally return themselves as sellers of cloths To allow for this, group 261, Sellers of silk cloths, has been included in the figures above, and as there is a considerable fall since 1891 in group 304, under which sellers of cotton cloths are shown, it is clear that no considerable number of weavers can have been included under it Examined in detail the figures show that in the following districts the percentage increase noted against each has occurred —

ontage increase noted again.  Chingleput	} 16 6	Madura   South Arcot	11 9 10 4 9 9
North Arcot Tinuevelly Malabar Vizagapatam	15 4 11 4 12 3	Salem Trichinopoly Ganjám	$\begin{cases} 99 \\ 50 \end{cases}$

In all the other districts a fall has taken place, and this ranges from 11 per cent ın Anantapur and 4 to 5 per cent ın Gódávarı, Bellary and Combatore, to 6 6 per cent in Tanjore, 77 per cent in Cuddapali, nearly 10 per cent in Kistna, nearly 15 per cent in Kuinool and to no less than 23 4 per cent (17,500 persons) in Nellore Madras, the Nilgiris and South Canara the number of weavers is small and these districts may be excluded from the discussion tions can be I am unable to guess, and there is no time to institute enquiries in the An examination of them may possibly throw light upon the problem, now under discussion, of the best way to help the weaver out of the slough into which I suspect that some of the variations are due to inaccuracies in In Nellore, for instance, where the most striking fall occurs, he has fallen the 1891 figure is apparently much too large, for it represents an increase in weavers the 1891 figures since 1881 of over 48 per cent, which is scarcely credible seems to be merely due to some mistake in the 1891 statistics The figures for the present year give an increase of 13 per cent, since 1881, which is about what might

Comparisons have sometimes been made between the number of persons returned have been expected at the census as living by weaving and the total population of the weaver class If the 30,000 and odd people who appear in sub-order 38 as weavers and carders of wool and fur are excluded from the former figure, and the Kurubas, who are the chief workers in these materials, are omitted from the latter, the castes which are traditionally weavers by profession will number 1,336,758 and the weavers (sub-orders 39 and 40 alone) 1,300,603, which figures nearly correspond But it is doubtful whether there is much profit in deductions from such general statistics It is, for one thing, difficult to say which, exactly, are weaver castes Málas

<sup>\*</sup> The value of the outturn of the cotton ginning cleaning, pressing and spinning mills advanced by 25 laklis of rupees during the last decade

certainly are not, and yet Table XVI shows that of the 388,000 of them exhibited therein, 10 000 are weavers. They make goats heir blankets and coarse cloths A better test of the occupations of the weaver castes is to be obtained from the figures for the three great weaver castes, Kaikólan Dévánga, and Sále which are given in Table XVI. They are discussed in some detail below and show that a very considerable proportion of all these castee have now taken to agricultural and other pursunts and that there is hardly an Order in the whole occupation scheme in which they are not more or lass represented.

20 Though many of the variations since 1891 in the numbers supported by the different forms of occupations are due to alterations Other reclutions since 1801. in classification and in the occupation scheme, there are nevertheless certain real differences indicative of changes in the material condition of the people during the past decade which are of interest, though the census statistics are naturally much less sensitive to economic movements than the specia haed figures of the departments more intimately concerned with them Commerce and trade generally have without doubt considerably expanded, and this can be proved from other sources by the steady advance in the value of both imports and exports. Among new enterprises there are tramways gas-works manufaces and mica mines and the aluminium trade. Of the older redustries, the cement works, rice-mills and sugar factories, the manufacture of cour and of iron and hardware. the trade in hides, tanning and the manufacture of tobacco have progressed and there are more bankers and money lenders, brokers and his-insurance agents than there were. The advance in the standard of comfort and the increase in the wants of the people is perhaps indicated by the rise in the number of brick makers, watch makers furniture dealers, electro-platers goldsmiths photographers and manu facturers of oune-work of the suppliers of food such as butchers fish-dealers, bakers, grain dealers and parchers, salt makers and sellers, and general grocers and of the cooks whr cook it and finally in the increased number of persons bring upon independent means such as house-rent laters it and so on. On the other hand owing no doubt to the recent hard times the number of beggars has risen

The provision of means of communication employs more hands than it did, the figures under post and telegraph offices ‡ railways and railway plant and boat and bargemen having ruen and with them has increased the number of native hotels for travellers or clubs as they are often called Education employs more men, and book-sollers, printers, suthors editors and journalists are more numerous. So are pleaders and their clerks | The rise in local and municipal employes in scavengers and in those in charge of hospitals is another sign of the times. On the other hand there are indications that some of the old-established industries are not doing as well as they used. Oil pressers are fewer while the doulers in their rival kerosine (the imports of which rose from three milhon gallons in 1890 to 8 million in 1900) are more numerous . Rice-pounders seem to have given way before the rice-mills makers of augur by hand before the factories hakims before the better educated practitioners, thatchers and thatch-dealers before the growing fashion for or terraced roofs, and cart drivers and builders before the railways, †† Potters and barbers and chucklers are less numerous, but probably those who could manage it have returned themselves by the more sonorous title of landowner The same thing has probably happened with the law agents and the prostitutes

Commercial remarks above that in the last ten years the existent of evenest has riven from 60,000 ear. in 60 cm cost, and that the value of the existent of the exist has increased from 21 that or report a 52 that of impact attention from 21 that of the existence of the existenc

The mount of the public it hi held by materes in Madras less rises from 120 lakks in 1800 to 220 lakks of

of 1900.

2. During the hot 10 years the number of betters dealt with by Madras Pean others has risen from 32 millions, and the number of beingeness over (ross \$87,000 to 150,000).

3. This large proves have margined from \$87,000 to 150,000.

3. This large proves have margined by the second of t

for though no doubt neither of these professions is quite what it was, it is too much to hope that the whole of the decline shown is real. This subterfuge does not, however, seem to have occurred to the washermen, who are more numerous than ever

# THE PROPORTION BETWEEN ACTUAL WORKERS AND DEPENDENTS

21 Of the 38 millions of people in the Piesidency over 20 millions, or more than one half, have been returned as actual workers, and of these 20 millions nearly  $8\frac{1}{2}$  millions, or 42.5The proportion of actual workers to These high percentages are per cent, are women mainly due to the nature of the instructions issued for filling in the columns in the schedule which referred to occupations To avoid the difficulty of drawing a line between partial and complete dependents in the case of those persons who earned some income, but not sufficient to support themselves entirely, these instructions directed that every person must be returned as an actual worker who "actually does work, (whether personally or by means of servants) or has an occupation or private property which brings in him or her any income whatever, even if the income from that work, occupation or property is not enough to support him or her entirely Thus, if, for example, a man lives by cultivating his own land and his wife and two young boys assist him in that cultivation, all four members of the family should be shown as actual cultivators of their own land" drones of the community have thus been classed as dependents

The effect of these orders upon the percentages of actual workers in each Order to the total number of persons supported by that Order, and of female actual workers in each Order to the total actual workers in it, are obvious from a glance at diagrams Nos 31 and 32, which illustrate these two particulars. In the latter of these, which shows the female actual workers, all those occupations in which women can take the part of actual workers, such as the prostitution of Order XXIII, the grass, firewood and cowdung-fuel collecting of Order VIII and the general labour of Order XXII, come first, and the figures in the former diagram, which shows of Order XXII, come first, and the figures in the latter that those Orders actual workers of both sexes, are so affected by those in the latter that those Orders show the highest relative percentage of all actual workers to persons supported which include callings in which women and young children can take an active part. In both diagrams occupations such as service under Government and upon railways and on the sea, in which women take little share, come last. The actual figures upon which these two diagrams are founded are given in subsidiary table 10

The same set of facts is even more clearly apparent if the statistics of each These are given in subsidiary table 11 be seen that in addition to the cases already mentioned the female actual workers out-number the male in seven sub-orders, namely, those relating to coir-rope making, (which is largely done by Tiyan women on the west coast), blanket-making and wool-carding, rice-pounding (where the women are ten times as numerous as the men), collecting wax, honey, and other forest produce (especially in Coimbatore and Madura), making baskets, mats, brooms, leaf-platters, and the Malabar palm-leaf umbrellas, silk-carding, spinning and weaving, and agricultural labour last heading (sub-order 11) women are one-third more numerous than men, and are This is in accordance with universal experience. in excess in almost every district The men of the lower classes follow the occupations requiring strength and skill, while their women-folk bring grist to the family mill by working in the fields the two groups of which sub-order 11 is composed, group 40, Field labourers, is responsible for the whole of this preponderance of females, group 39, Farm-servants, that is, farm-hands engaged for long terms, containing, as was only to be expected, In this same sub-order, the dependents of both very many less women than men sexes are only slightly more than half the number of the actual workers of both This is the result of the instructions already referred to that every person who did any kind of work should be shown as an actual worker youngest of the children of the agricultural labourer assist him in his occupation, even if it be only by weeding, scaring birds, keeping cattle out of the fields, or harvesting crops, like cotton and ragi, which are picked by hand 51

Of the sub-orders in which women are most seldom actual workers the two most prominent are 65 Literature which contains only 25 female actual workers (23 of whom reads in Madras) against 11,200 men, and 66, Lew which contains none at all against nearly 10 000 men.

#### OCCUPATIONS OF SELECTED CASTER.

22 A new feature of the occupation statistics of the present enumeration is the compilation, for the first time in the history of (Companies of related exeter. Indian consuses, of figures showing the callings which are followed by the members of certain castes. Such figures are expensive and troublesome to compile and they were therefore not made out for all the 450 castes in Table XIII but only for Eurasians and for 20 other castes which were each of them more than 100 000 strong in 1891 and in the case of which the results promised to be of interest. The tabulation of the information was further restricted to the members of these castes who were found in the two or three districts in which each was most numerously represented in 1891 and in which they might therefore be expected to be living under the most typical conditions. It would be clearly misleading to draw deductions regarding the occupations of a caste from figures of the callings followed by those of its members who had left the original stronghold of the community and thereby cut themselves free from its traditions and practices. So local, however is the distribution of most of these castes that the figures which have been thus obtained include in one case, that of the Billavas of South Canara, practically every member of the caste in the Presidency and in seven other cases over 80 per cent, of the total strength of the caste. In only four cases out of the twenty-one is the population for which figures are given less than one-third of the total number of the caste

The results obtained are given in Table XVI and in subsidiary table 18 at the and of this chapter. Table XVI only shows how many of the actual workers among the population taken followed the occupations included under each of the 24 Orders of the occupation scheme and these Orders frequently include callings which are essentially dismiliar. Simbuliary table 13 goes into more detail, and shows the numbers of those actual workers whose means of subsistence fall within the smaller divisions (the sub-orders and groups) of the scheme and the percentage borne by these numbers to the total strength of the caste in the table

These figures are of much interest. They will in the first place effectually demolish any vestige which may remain of the idea that the functions of the South Indian castes are still confined to the narrow limits laid down for them in Manu and the Védas or by tradition and that the Brahmans are still exclusively engaged in priestly duties the trader castes in commerce, and the cultivator and agricultural labourer castes in tilling the land that the weaver castes still confine them selves to providing the clothes, and the toddy-drawer castes the liquid refreshment, of the village community and that the cobbler and the smith castes still stick exclusively to the la t and the anvil at which their forefathers worked for so many gene-The trader castes (Kayaras, and its Telugu equivalent Balija) and the cultivator castes (Marayan and Kallan) shown in the table were not selected as being typical followers of these two callings, but for other reasons and it is not perhaps fair to argue from the figures in their cases The Palhs, again, are a caste which is compounded of very many sub-divisions and which has no very clearly defined traditional occupation. But all the others are particularly typical representatives of those who follow the occupations traditionally assigned to each, and the results In their cases may be declared to be of wide application.

23 Looking into the statistics regarding them we find that, as was perhaps to be expected, the agricultural lebourer has done the best of all of them to get himself out of the rut to which he was consigned. Yet even among this class as many a per cent, even of the unprogressive Chorumans of the west coast are engaged in occupation which are in no sense agricultural, and in the case of the Midlas of the Telupu districts the percentage rises to 1° The wavers and artisans come next in faithfulness to their traditional employment, and those who have left

the have mainly taken to the land. The leather-workers and toddy-drawers are less exclusive, but probably in their cases the large numbers who have returned agricultural occupations have been actuated rather by the desire to magnify the respectability of their social position than to assist the earnest enquirer after sociological facts by the strictest regard for accuracy in making the returns. But of all the castes the Brahmans show the greatest divergence from their accepted position. Only 11 4 of them follow their traditional callings, even if among these are included astrology and begging, and of the remainder considerable numbers are engaged in such unorthodox occupations as field labour, money-lending, trade in grain, condiments, vegetables, gold and silver, and even tobacco and snuff, accursed and unclean as these latter used once to be considered. No less than 60 per cent of them have found agriculture a more congenial calling than the presthood

24. To go further into detail it will be seen that the figures given in subsidiary table 13 show that the Balijas and Kavarais, who have usually been regarded as castes chiefly employed in petty trade in certain definite articles, are in reality mainly land-holders by occupation. The Kallans are now almost exclusively employed in agriculture. So, though in a somewhat less degree, are the Maravans. Neither of them admit that they now live by their once favourite pastime of dacoity.

25 The table gives figures for the Bráhmans of each of the main linguistic divisions, and it is interesting to notice how much more The Brahmans. catholic in their callings the Oriyá-speaking members of the caste are than their less secular brethren They are the only section which returns masons and builders and dye-makers and silk-sellers among its members, and they are responsible for most of the agricultural labourers, vegetable-sellers and snuff-dealers to which reference has been made above. As was to be anticipated, the Malayalam Brahmans, who are mainly made up of the Nambudiris of Malabar, a section which is famous for its aloofness from the world and its adherence to the old order of things, are more largely engaged in priestly duties and Twenty-three per cent of them are so temple-service than any other division employed, while in no other section is the percentage even half of this, and among the Canarese Brahmans it is as low as 67 The percentage of those engaged in the public service is highest (7) among Tamil Bráhmans, and lowest among the Orivás On the other hand, fewer of the Tamil section than of any other are landholders and tenants, the Canarese division showing the highest percentage engaged in such callings All these figures correspond closely with the known characteristics of the various sections in these respects which have been already referred to in the caste glossary attached to the preceding chapter

26 Of the castes whose traditional calling has been classed as agricultural labour, the Pallis have returned 74 per cent of their number as land-holders or tenants and only 18 per cent as field labourers. One-fourth of the Paraiyans, 12 per cent of the Málas and 3½ per cent of the Holeyas are either tillers of land of their own or tenants of others, but of the 153,000 Cherumans in the Presidency 143,000 are still agricultural labourers, while the number of those who have tenant right in any land is only 854 and those who actually own any land only two. Some ten thousand of the Paraiyans are village servants of the lower grades. The same number of Málas are weavers, 3,000 of the Cherumans are basket or rope makers, but among the Holeyas practically the whole population is either connected directly with the land, or subsists by the connected occupations of herding cattle and sheep and cutting grass for fodder.

27 Considerable numbers of both the Chakkiliyans and the Mádigas have deserted their traditional calling of leather-working in favour of field-labour, and 3 per cent of the former and 11 per cent of the latter either own or rent land. The similarly taken to cultivation, 29 per cent of the former and 13 per cent of the latter either owning or renting land and 12 and 5 per cent, respectively, being farm-hands

28 Of the three toddy-drawer castes the Shánáns have climbed highest up
the ladder of prosperity 44 per cent. of them returning
themselves as land holders and considerable numbers

being engaged in trade of all descriptions, but of the Billayas of South Canara only 8 per cent and of the Malabar Tiyans less than 2 per cent, own any land and though they do not follow their traditional occupation in any large numbers they are engaged in callings which are in no way more dignified, 50 per cent of the latter being workers in the fields. It seems difficult to believe however that the figures in subsidiary table 13 showing that less than 20 per cent. of the Shanans are following their traditional occupation are really accurate. They have always been held to be more exclusively engaged in toddy-drawing than either the Tivans or the Billayes. There has no doubt been a falling off in the consumption of arrack during the lat ten years-(arrack makers and sellers are fewer than in 1891 in every district in the Presidency except Nellore) - and the introduction of the treetax system may have reduced the output of toddy (no figures are available) but it seems hardly credible that the results have been so marked or so sudden. It is more probable that the explanation of the statistics is the fashion among them already referred to of returning their occupation as "tree-pattadar" (or even more boldly and holder ) instead of as tree-climber Nearly one-fourth of the decrease in toddy-drawers and sellers which has occurred has taken place in Madura and Tunevelly the two great strongholds of the Shanan caste

39 Of the three great weaver easies 82 per cant of the Dévinges 68 per cent.

of the Séles and 58 per cent of the Kaikélans have returned weaving and the alled collage of synamic and so on as being still their actual occupation. In each case the next commonest call ing is field abour the actual percentages employed in that way being respectively 4 14 and 10. After agriculture come respectively rice-pounding and landholding in the case of the Developes and Séles, and land holding and the three alled occupations of music temple-actrice and prestitution in the case of the Kaikélans. A large percantage of the dament girls in the southern districts are recruited from this latter cast. The Kaikélans have also taken to petty trade to some extent. They thus appear on the whole to have been able to find callings which are more uncertaints are than weaving. The members of the other two castes who are no longer weavers seem, however to have been reduced to occupations which are even more tollatoms and less profitable.

30 The means of subanstence of the Burnanan are of interest in connection with the ever recurring discussions regarding the future and prespects of the race. The figures in subadiary table 13 give the occupations of the 5 T18 actual workers who resule in the three districts in which the race is most numerously represented, namely Madras City (4 083) Malaber (1149) and Chingleput (486). Most of those in the last of these three resules in Perambir just outside the Medras municipal limits, and the figures of Chingleput and Madras may therefore be taken together. The Malaber Euranan elso differe little from his east coast brother in coupation, except that be provided most of the tailors carpenters agriculturate and coffee estate employes in the little figures for all three districts are therefore as in other cases, combined together in subsidiary table 13. In examining lism it must be borne in small that, as has already been pointed out in the last chapter. Nature Christians have in some cases returned themselves a Kursanana, although they could kay no claim to the alightest admixture of white blood in their veins with the sloss of raising themselves in the social scale.

The most noticeable point about the statistics is the great variety of the occur approach them in this respect. The list gives 52 callings followed by seven persons or more and 0.8 per cent. of the community live by others which are followed by oven less than this number — Excluding subsistence on endowments and echolarships (most of the persons comprised under which are the immates of the orphan and other asystems in Marken City) there is no econocious in the list which is followed by as many as 8 per cent. of the community — The popular idee that Eurasians are mainly

employed as fitters or clerks or on the railways is therefore clearly maccurate. The next most noticeable fact is that 17 8 of the "actual workers" in the list live on endowments, on their relatives and friends, in convents, in lunatic asylums, in jail or by begging. Subsidiary table 13 does not distinguish males from females, and it may therefore be added that of the 5,715 actual workers shown therein 1,680 are women. Of these, 537 are inmates of orphan asylums, &c, 262 are sempstresses women. Of these, 537 are inmates of orphan asylums, and hospital nurses, 81 are in domestic service, and 38 are shop assistants and clerks.

## CERTAIN OF THE DETAILS OF THE STATISTICS

The subject of the occupations of the people is such a large one, and its discussion is unavoidably such a lengthy matter, that discussion is unavoidably such a lengthy matter, that hitherto only the statistics of the larger divisions of Table XV, namely, the Classes and Oiders, have, as a rule, been referred to by districts. Those who care to go further into detail and examine the figures for sub-orders and groups will discover the following additional points of interest.

Order I, Administration —Group 2, Officers of Government, and group 3, Clerks and inspectors must be read together, as it was difficult to decide uniformly in all cases when an official should be considered to be an "officer," and not of the clerk all cases when an official should be considered to be an "officer," and not of the clerk all cases when an official should be considered to be an "officer," and not of the clerk all cases when an official should be considered to be an "officer," and not of the clerk all cases when an official should be considered to be an "officer," and not of the clerk all cases when an official should be considered to be an "officer," and not of the clerk all cases when an official should be considered to be an "officer," and not of the clerk all cases when an official should be considered to be an "officer," and not of the clerk all cases when an official should be considered to be an "officer," and not of the clerk all cases when an official should be considered to be an "officer," and not of the clerk all cases when an official should be considered to be an "officer," and not of the clerk all cases when an official should be considered to be an "officer," and not of the clerk all cases when an official should be considered to be an "officer," and not of the clerk all cases when an official should be considered to be an "officer," and not of the clerk all cases when an official should be considered to be an "officer," and not of the clerk all cases when an official should be considered to be an "officer," and not of the clerk all cases when an official should be considered to be an "officer," and not of the clerk all cases when an official should be considered to be an "officer," and not of the clerk all cases when an official should be considered to be an "officer," and the clerk all cases when an officer all cases when an officer, and the cases when an officer all cases are cases and cases all cases are cases and cases are cases and cases are cases and cases are cases.

Order II, Defence —The simy, (sub-order 4), only appears in any strength in those districts (Vizagapatam, Bellary, Madras, Chingleput, the Nilgiris, Trichinopoly and Malabar) in which there are still cantonments, but followers, men on leave and so on are returned in smaller numbers from many districts, North Arcot, leave and so on are returned in smaller numbers from the most prominent owing to its containing the recruiting centre of Vellore, being the most prominent

Order IV, Provision and Care of Animals—The cattle and pony-breeding which goes on in Nellore, Salem, Coimbatore and North Arcot is shown in the figures of the groups in sub-order 8, but most of those employed in this industry are also landowners and have doubtless often returned themselves as such. The figures are therefore probably not complete. Pig-breeding is only found to any considerable extent in the two districts of North and South Arcot, where the Odde and Jógi able extent in the two districts of North and South Arcot, where the Hosúi Remount castes carry it on Farriers are commonest in Salem, where the Hosúi Remount Depot is located, and Coimbatore, where pony-breeding flourishes. The maliouts are are nearly all of them in Malabar, where considerable numbers of elephants are kept by Government and private persons for dragging timber in the forests, and kept by Government and private persons for dragging timber in the forests, and in the agencies.

Sub-order 12 gives particulars of the cinchona, tea and coffee planters and their coolies, but the vagueness of most of the schedule entries made it impossible to accurately separate those engaged in the cultivation of each of these products. Estate cooly "and "estate writer" were the usual entries, and they left it uncertain what the estate produced There was also much confusion in the schedules between natives who were actual owners of estates and those who only worked upon them for hire, the entry "coffee cultivation," for example, being equally capable of either interpretation. The Nilgiris, Malabar (the Wynaid) and Madura (the Palni hills) are the three districts in which planting is mainly carried on, but there is some also in Salem, (the Shevaroy hills), Tinnevelly, Coimbatore and South Canara Tanjore, Madura and Tinnevelly return the largest number of betel-vine growers and practically all the cardamom in the Presidency is grown either in Malabar or in Madura on the slopes adjoining the Cardamom Hills of Travancoie. Cocoanut growers are naturally commonest in Malabar and South Canara, the districts in which the tree is most plentiful, and in which, if the legends are to be believed, it was first cultivated in India. Agents and managers of landed estates (group 56) are

most numerous in Valabar where the property of each tarwad, or family is under the formal management of one of its members. Group 57 Clerks tot., to landed proprietors includes all the numerous revenue establishments of samindars, electricements and instindars and is therefore most strongly represented in those districts in which these classes of tourner are commonent.

Order FI Personal Household and Santory Services—In Malabar 2,000 women have returned themselves as actually working as barbers. It is the custom on that can t'ir the women to shave their persons and these barber women are the result. Caujore is the land of chattrams and one third of the rest house managers of the Presidency are returned from there

Order VII Food Drunk and Stimulants -Butchers are much more numerous than they were ten years ago. This is possibly an indication of the growth of the practice of enting meat which has undoubtedly taken place. They are most frequent in Tanjore and Madura, perhaps on account of the numbers of Labbais in those dustricts. Fishermen and fish dealers are commonest in Malabar, where there is an extensive industry in salting fish but they are numerous in all the coast dustricts. Fi hermen in inland districts confine their operations to tanks, and are naturally much f wer Groups 78, Cow keepers and milk sellers and 82 Ghee sellers over lap with groups 26 Cattle-breeders and dealers, and 194 Petty bagaar men and nothing can be made of the figures for either by themselves. Fowl and egg dealers are commonest in Chingleput, which supplies the Madras market. There are ol mills in Goddvari, Aistras and Madras and rice-mills in these three districts and in Taujore lut as has already been stated the figures of those employed in these and other factories are probably not reliable. Sugar factories are found in Ganifim (at Askn) in (Hodivers (at Samalkota), in North Arcot (at Rumpettar in two towns in Tinnevelly and at Nellikuppam in South Arcot In the last of these all the hands in the factory have been returned as employed in sugar making and only aix in distilling although both industries are carried on there simultaneously. The manufacture of sugar by hand is chiefly carried on in Tinnevelly the home of the polmyra palm where it is nearly all done by women and to a less degree in Coim betore (where however the figure apparently wrongly includes some hands in a sugar factory) and on the west coast Rice-pounding is another occupation which is mainly carried on by women. Tanjore Malabar Goddvari and Tinnevelly (in this order) employ the largest numbers in this work. Bakers are most numerous wh re there are most Europeans and Europeans. Sweetment makers and sellers and vegetable and fruit sellers are again groups which overlap with group 124 Petty begans keepers, and none of the figures in them are of any value by themselve-Aërated water is made in Madras on the Nilgins and in Malabar. The Nilgins provides the only I rewery and Madras the only ice-factory in the Presidency Hands in tobacco factories have been confused in the schedules with ordinary tobacco-makers, and groups 120 120 and 1 0 must be read together Trichinopoly shows the largest number engaged in this industry and Madura (where the Dindigal cheroots come from) ranks next. Tanjore and Godivan, where tobacco is grown on the all islands in the river are also fairly promisent. Opium sellers are mainly found in the three northern districts, where the drug is largely used partly as a remedy for malaria, by the people in the agencies Toddy sellers and drawers are most numerous in Tinnevelly Malabor and Combators in all of which toddy polms are plentiful and spirit distillers in Ganjam and Vizagapatam, where the Khonds and Savaras were till very recently allowed to have private stills

Order VIII Light Firing and Drage—Madras provides the only gas-works in the Pres dener. The pressers of regetable oil for lighting are much more numerous in Malabar where the oil in question is that made from cooceanuts, than anywhere else. But occount-all is also used for food and consequently this group overlaps group 100 Pressers of oil for food included under Order VII. The figures are not therefore as significant as they look.

Order IV Insiding —This factories occur in Malabar and South Canara and are those which make the well known Basel mission or Mangulore tiles. The figures for brick and tile makers and sellers in groups 100 and 156 should porhaps be read with those for makers of pots in group 356 as the village potter usually

makes all three articles and it was probably a matter of chance which he mentioned in the schedule It is noticeable, however that in the Deccan districts, where the houses are usually made of stone in mud with a mud roof, hardly any brick or tile makers or sellers (or thatchers or thatch dealers) are returned, and this is some evidence that the distinction between makers of bricks and tiles and makers of pots was not greatly disregarded Lime buiners and sellers are commonest in Madura, Tinnevelly and Malabar, along the coasts of which the chank and other shells are chiefly found, and in Combatore, where lime-stone occurs provides the only cement works in the Presidency Masons and Madras City Masons and builders are strongly represented in Tanjore and Malabar, which are perhaps the two richest districts in the Presidency Among the poorer classes, every man is his own house builder, constructing his residence out of mud and thatch without the assistance of either a builder or an architect Stone workers are also commonest in Malabar, but under this head were included those employed in digging out the laterite of which the better class of houses in that district are built

Order X, Vehicles and Vessels—Persons engaged in making railway plant occur mainly at Waltan in Vizagapatam, in Madras, at Perambur in Chingle-put, at Negapatam in Tanjore and at Trichinopoly, where the various railway workshops are located—Coach builders are only found in Madras itself

Order XI, Supplementary Requirements — There are paper mills in Madras and Printing presses occur everywhere except in the agencies \*Chingleput employ the largest number of hands in Madras and the next largest in Tanjore and Malabar, in the latter of which several newspapers are published Book-binders and sellers are also commonest in Madra, and Malabar and the same two districts and the Nilgiris return managers and owners of newspapers Only 22 persons are shown as wood carvers. The others probably put themselves down merely as "tachchan", meaning carpenter, or some such expression. The ivory carvers nearly all occur in Vizagapatam, the characteristic work of which district is well Tops and toys are made in Gódávari at Narasapur, in Kistna at Kondapilli, in Bellary at Kampli and Harpanahalli, and at Vellore in North Arcot district Madras City contains most of the watchmakers, turners and lacquerers, engravers, type-founders, machinery makers and mechanical engineers, fitters and mechanics, operatives in arsenals, gun-powder and gun-carriage factories, and furniture makers Bangles are divided in the Table into those made of glass and in the Presidency those of other materials, but the enumerators were not always so particular Makers and sellers were not invariably distinguished, either, though they are in the Groups 208 to 211 should therefore perhaps be read together however, has the largest number of makers of bangles other than glass, and in Venkatagiri in that district there is found a peculiar kind of clay which is largely used in making them, and Cuddapah has the largest number of sellers of glass bangles, and in that district there is a recognised caste of wandering bangle and So far, therefore, the figures agree with known facts tool grinders are commoner in Malabor than anywhere else, perhaps owing to the practice of carrying knives which all Mippillas observe Gun-powder makers and sellers are more frequent in Combatore than elsewhere, but why this should be is not clear, unless the powder is used for blasting the numerous wells which the district possesses

Order XII, Textile Fabrus and Dress—Birdwood's Industrial Arts of India and the monographs by Mr Havell in Volumes II and III of the Iournal of Indian Art and by Mr Thurston in Volume VII contain information regarding the weaving and dyeing industries of the Presidency—Carpet weavers are numerous in Gódávari, which produces the well-known Ellore carpets, and in Kistna, where the industry is carried on in Masulipatam—The Table does not distinguish blanket-making from woollen cloth weaving—Women do most of the work in both these occupations Blankets are chiefly made in Bellary and Anantapur, where the Kurubas, the blanket-weaving caste, are more numerous than anywhere else—Silk worms are reared on mulberry-trees in the Hosur taluk of the Salem district and in Kollegal in Combatore—The Kurnool cotton carpets are made in the towns of Kurrool and Nandyal, and the Bellary carpets at Adóm

The persons shown against Tanjoro in group 211 Cotton calenderers fullers and printers, are cotton printers. Those in Madura seem from the entries to be-engaged in ornamenting handkerchiefs, etc. by the well known process of knot

dreing The jute-mill in Vizagapatara is in Bimlipatam

The ropes referred to in group 200 are memby these made of corr Gódóran exports a certain quantity but far the largest amount is made in Malabur and South Canara, where the cocount palm is so common. Women do most of the work. The embroiderers and lace-makers are nearly all found in Madras, where the industry supports a considerable number of Muhammadans. The lasts which are so extensively made in Malabar are the round caps which the Mappillas were

Order XIII Metals and Precious Stones - The Kolar Gold Fields draw some of their labour from this Presidency and gold working is being revived in the

The electro-platers practically all of them live in Madrus and so do the aluminum workers and the employes in iron foundries. The goldsmiths and dealers in gold are fairly evenly distributed among all the districts except the agencies and the Decoan districts, which are poorer than the others and apparently have less fainds to spore for jewellery Parti-divers only occur in Madura and Tinnevelly off which the pearl banks has

of der XV Wood Care and Leares.—The only saw mills are in Rajahmundry and Calcut The latter is a private concern. Wood-cutters carpenters and imber dealers are commonst in Malakar where the forests belonging to private underroduals are being very rapidly exploited. The large total under group 34. Mats fans are en et en the same district is due to the medianon thereum of rior want of any other place of all the makers of the polm leaf ambrelles so universally carried by the propie of that district and of the curous head gear serving equally as a perisol or an umbrelle which the lower classes there affect. Rocd, gra s and other mats are made at Palgiat, at Ayyampet and Shiyah in Tanjors, Porto Kovo in South Arcot Vandiwash in North Arcot and Pattamada in Timevelly. Combitors does a con idorable trade in plantain leaves which accounts for the large number of leaf plate sellers there

Order XVI Drags Game, Dyes etc.—The catechn in South Canara is collected by the Kudubas, a forest tribe in Coondapur taluk. The only somp-factory in the Prendency is in Madura and in it common country some is made spasmodically. The saltpetre refung in Salem Combatore Trichinopoly and Madura is described in the manual's of those districts.

Order VVII Leitker—Groups 285 Leither Instories and 388, Tanners and curriers should be read together. Chingleput shows the largest number of persons engaged in tanning. This is doubtless due to the cristence of the large factory at Kudambákam just outside Madras municipal limits. The other groups in this Order also overlap and should be read together. The preponderance of the well buy makers in Combatore has already been referred to

Order XVIII, Conserve—The statistics of money leading are probably inaccurate. It is not a popular profession, and it is moreover the peculiar prof of the aversors of income-tra. It is therefore not a calling which is willingly returned. The numerous money lenders in Madure, as has already been explained, are mainly détinidated. Chettis, the bead-querters of which caste are at Dévakétia in that listrict. The rest of the groups of which this Order consists are so indofinite that the figures under them are hardly worth examination.

Order VIV True post and Storage — The railway employes returned from bouth Camara are mainly those engaged in surveying the projected line to Mangalore

Olr \(\) Learned and Artiste Profession—The statistics in the laws position—wit is are commonest in the form of three the population. Best oble to afford such lawners and market the population. Best oble to afford such lawners and market in the agroneest and the Decran di trict where money is scarcest. Tanjore similarly box is of the largest number of religious beggars and Malabar of most of the estrology is. In

the same two districts there are, however, more hakims and midwives and more teachers and school-masters (and consequently more literate persons) than anywhere else. Musalman priests are most numerous in Malabar, which contains about one-third of the whole number of the followers of Islám in the Presidency.

Order XXII, Earthwork and General Labour—The number of well-sinkers is largest in Salem and Coimbatore where much of the cultivation is under wells. By caste they are mainly Oddes, who are more numerous in these two districts than in any others. The "miners unspecified" in group 503 in Vizagapatam are those engaged in the new industry of mining manganese. Practically all the mica miners are found in Nellore.

Order XXIII, Indefinite and Disreputable --Group 506 shows 8,000 prostitutes in the Presidency, but this is not the whole number of them. Many of them returned themselves as dancers and singers and so were classified under group 490

Order XXIV, Independent - Less than 20,000 people in the Presidency are shown as living on private means other than income from land Land is still the Money lending perhaps comes next These two are favourite form of investment House-property is a bad third, and it and stocks and shares are shown elsewhere the only securities which appear in group 510 The group thus gives an erroneous view of the number of persons of independent means in the Piesidency Group 511 shows 12,000 persons as subsisting by "allowances from patrons or relatives" Under this head are included the large number of people in the Presidency who are mainly supported by remittances from other countries sent by those of their relations who have emigrated The entries in the schedules were not detailed enough to show from what countries these remittances came, but the Postmaster-General has kindly given me figures of the money-orders received from certain British colonies for persons in the Madras Presidency during 1900-1901, and these throw much light upon the point Unfortunately, however, there are no separate statistics for money-orders from Burma, to which country the Madras emigrant goes more freely than to any other The figures show that the value of the money-orders sent to Madras from the four colonies below during the year amounted to no less than 27 lakhs of rupees, as under -

Country from which sent		No of money- orders	Value of them
Ceylon Straits Settlements Mauritius Natal		45,226 24,472 1,153 1 623	16,15,381 10,04,330 36,460 1,19,914
	Total	72,474	27,76,085

Certain districts return no prisoners in any of their jails. The reason for this is that in these cases the instructions requiring prisoners to be shown merely as "under-trial," "convicted," and so on were disregarded, and they were entered as subsisting by the occupations which they followed before their imprisonment

Substitution Table 1-Showing the distribution of the population among the vertices and sub-orders.

	,	PETAGE TOTA 1730 BF	ACT 1	II OF	Principal serv zines	FASE OF WORKERA #72	Linear Linear	04 X77 621, 14
Энида адо Вин-Оклиск	Per seem emppor is d	Artual workers.	Actual actors.	Depred- ents.	In estare.	In purel	I extins	In resul
1	ż	3	4		- 5	7	8	Р
L.—Administr son  1. Urul nerva, of the State  2. Service of k aland musterpal bodon	1 =0 +H +75	19 19 103	11.2 29 23	11 11	16 27	RQ R4 74	204 204 25-	300 213 109
J. Villige serves	+10	127	34	68	1	10	800	193
II. Defeace  4. Army 5. Yeve end murae	107	103 103 	41 41 78	30 32	81 83	17	136 134 33	181
HL-Server of Katers and Foreign Brates,	1/3	701	30	70	, a	24	176	391
6. Civil officers 7 Military	o.	1	21		Į į	(A)	#41 P00	218
Torig Camp A — (to reserve			-	•	10	*	101	907
IV —Provision and eve of salmain 6. Stork handing and dealing 0. Trucking and cure of salmain.	1-64 1-20 .e	1 17 1 17 -01	73 73 34	27 27 00	- <sub>13</sub>	1 10 167	143 110 301	87 38 176
V — Agriculture 10 Landbalders and transis 11 Agricultural labour 12 Growth of special predicts 13 Agricultural trabung and supervision ad forests.	14 A A A A A A A A A A A A A A A A A A A	21 07 13 10 21 13 10 22 10	31 88 81 81 82	90 20 20 40 40	‡ 1	100 100 100 Mr. 60	170 221 56 114 319	80 84 81 102 200
Total, Clas B - Pastre AND ASPROLITORS.	10 67	<b>30-30</b>	#	44		100	117	19
VL.—Personal Horsehold and Santiery services.	184		<b>53</b>	12	•	#1	191	20
ti Personal ad demestic service. 14. Fondamento esteriorment.	± 000	144	47	27	14	(13 (	133	176
16, Resetation	10	-03	₩	100	<b>3</b> 1	-	to	100
Ter CLAS C-PERSON BEREINA	8 84 6 00		# H	33	• [	84	181	100
VII — Proof, Daish and Schmulants 17 Artised food 18, Vegetable food 19 Drink, conditionts and stree- igner	1 25 2 17 2 87	51 1 ±± 1 10	48	13 14 14	2	91 92 93	177 116 187	101 84 138
VIII —Light, Fichin and Forego 20, Lighting 21, Yeel and forego	23 67 47	-03 -03 31	62 43 64	25 25 25 25 25 25 25 25 25 25 25 25 25 2	3	84 01 85	91 240 81	2119 24
IX.—Buildings tz. Building materials Li Artiferes in building	14 14 13	-35 -08 -31	41 55 49	36 47 15	# 9	91 91	182 185 101	123 66 184
Z.—Vehicles and Vescels  21. Belleray and transmy plant 25. Ourts, carriages, to. 30. Ships and bests	70 <b>6</b> 04 171	193 193	#1 31 23 25	77 77	45 31 27 10	49 73 00	236 213 237 197	208 21.3 187 261
XI — Eupplementury Requirements XI Paper 28. Besies of prests 29. Watches, clock, and orientific limitary papers	-30 -03	12 -01	30 31 31 31	87 67 10	11 11	77 79 25	101 101 242	191 203 197 223
30. Carring and engraving 31. Toys and excionation 32. Movie and areafest instru- ments.	111	Ξ	23 41 20	62 83	93 77 28	37 73 74	181 104 161	211 122 167
SI. Bangles, merkiness, brada, parryd brauds, Lu.	18	-08	47	מ	7	63	ž¢≢	100
24. Furniture 25. Harsen 24. Tarle and machinery 27. Jyms and metaltica	~; ~co *ce	- FE FE	14 24 25	47 47 60	27 14 22 62	E 25	165 11 186	130 17 186 183

Sub-idiary Table 1 —Showing the distribution of the population among the various orders and sub-orders—continued

	01 7	ENTAGE TOTAL TION OF	FACH OF	TAGE IN	ACTUAL	TAGE OF WORKERS LOYED	DEPEN	TAGE OF DENTS TO WORKERS
Order and Sub-order	Persons suppor ted	Actual Norkers	Actual workers	Depend onts	In cities	In rural areas	In cities	In rural areas
1	2	3	4	5	6	7	8	9
XII — Fextile Fabrics and Dress 38 Wool and fur 39 Silk	4 14 -08 16	2 18 05 09	53 65 01		8 1 27	92 99 73	131 184 98	80   ೨3 82
40. Cotton 41 Juto, hemp, flax, coir &c 42 Dress	1 22 22 46	1 72 15 17	53 70 37	47 30 63	7 8 18	93 92 82	124 66 208	85 42 160
XIII — Victols and Precious Stones 43 Gold, silver and precious stones	1 42 82	ь0 29	პა ქა	65 65	9	91	223 227	179 184
44 Brass copper, bell metal, &c 45 Tin zuic quicksilver and lead	03		36 35	64 65	10 26	70 74	221 201	170 176
40 Iron and steel  XIV —Glass carthen and stoneware  47 Glass and chinaware	56	30	55 1 28	64 45 72	2 41	94 98 99	221 143 258	175 82 247
48 Larthen and stoneware  XV —Wood Cane and Leaves &c  49 Wood and bamboos	95 1 59 99	30 71 96	55 46 36	10 1 04	4 6	99 96 94	115 189 211	81 116 176
50 Canework, matting and leaver, to	60 17	37 , 09	62 51	38 49	2	98	118	61
XVI.—Drugs, Gums, Dyes, tc. 51 (xums, wux, resuns, and similar forest produce 52 Drugs, dves, pigments, dc.		04	64 44	36	1 9			90 55 116
XVII —Leather 53 Leather, horn and boncs, &co	1 23 1 23	49 49	40 40	ω0 ω0	3	97 97	219 219	149 149
TOTAL, CLASS D PREPARATION AND SUPPLY OF MATERIAL SUBSTANCES	17 52	8 29		·	7	93	157	108
XVIII —Commerce 54 Money and securities 55 General merchandise 55 Dealing, unspecified 57 Middlemen, brokers and agents	70 27 10 24 14	25 08 03 09 04	33 32 33 34	67 68   67 62 74	22 10 27 30 27	78 90 73 70	210 201 225 169 315	
XIX.—Transport and Storage 58 Rafilway 59 Road 60 Water 61 Messages	1 38 17 46 21 •08	54 05 18 08 02	40 40 32	68	19 27 15 18 21	79	187 276 185 152 243	147 197 144 152 200
62 Storage and weighing  Total Class L - Connerce, Trans-	2 13	79	43 87	63	21	80	163	127
PORT AND STORIGE J  XX.—Learned and Artistic Professions	1 63	50	36		12	88	239	169
63 Religion 64 Education 65 Literature 66 Law 67 Medicine 68. kngineering and survey 69 Natural science	63 32 -09 10 21 -04	23 11 03 03 07 01	36 35 33 25 35 31 30	(.4.) (.5.)	7 12 45 24 13 25 47	93 88 55 76 87 75	250 225 213 336 252 334 236	174 176 194 292 176 192 238
70 Pictorial art, sculpture, &c. 71 Music, acting and dancing	01 22	10	38 46	62 54	25 8	75 ( 92 <sub>1</sub>	243 103	134 116
XXI —Sport 72. Sport 73. Games and exhibitions	05 01 04	02 01 02	47 42 48	5.1 58 52	5 3 6	95 97 94	186 225 179	109 133 102
Total, Class F - Professions	1 68	61	36	64	12	88	238	167

## Summittee Table 1 -Storms the dutribution of the population among the vertices orders and sub-orders—continued.

On so forest ra.	PRECED ALL TOTAL PROPULATION		Princential G. Epith AND Wilsonder of		Fraction acts for the ter		Prince of Depending to Kit online	
Us. 10 FUS-OR FR.	Persona suppor test.	dermi orders.	Artesl orbers	Depend- cuts.	In cities	En rerel arese	ia citica	In runi areas
1	_ 2		4			7	8	v
AXII—Earth ork and Gengs   Lebeur   74 Earth ork, &c   75 General lubear	2 17 90 141	136 37 ~u	61 58 63	30 41 34	3 3 3	17 87	112 107 118	43.4
ANIII—Insh tuur and sheeputable teerapatassa '7 Insheker J' Duro patabk	67 123 03	40 5 61	30 72 88	174 45	70 21 19	ნი "ლ 1	7 22 70	~) #1
Ter Ot = 0 -U sen to L note, ver Assignments.	134	14	61	-	•	97	100	•
IXIY — Independen  79. At he fitte xpress	PJ# 91 23	/ገ፡ ተበ በቅ	no 7 241	61 22 40	å,	91 91 77	196 64 200 (	47 17 17
$\left\{\begin{array}{cccc} \kappa_{1} & \kappa_{2} & \kappa_{3} & \kappa_{4} & \kappa_{5} & \kappa_{5} \\ \kappa_{1} & \kappa_{1} & \kappa_{3} & \kappa_{4} & \kappa_{5} & \kappa_{5} & \kappa_{5} \\ \end{array}\right\}$	1 14	TO	•	4	•	13	120	93
( Tet	100	£3 40	23	47	3		167	

SCHOOL TABLE 2.- Shormy the occupat non supporting more than 10 000 persons each

GMTA	De tr w	horne.	Pren 4
	( ) Our patrical region (say more than 1,000,000 growing on k.		i
31, 37 and 40—83 35 pd 40 37 and 28 ( ) 353—351	Lendormets	11,523 071 7,530,675 6 136,91 1,545,241	
1	Yer {	27 744,545	7116
	(b) Occupations supporter between 1,000,000 and 1000, to persons read.		1
133, 134, 136, 170 and 135	Greens and general conditions dealers	734,862 8,4,200	. 1
IGE EGA	Recherms	NO.186	'
27 and 3)	Grantal falserrer	\$(0,047	
37 and 31 341—301	Letter video	474,835	
170 and 80	Telegraphs	304.144	
194, 230 340- 345	Carpenters, newyers and desires in tanks. and humbers	376,300	1 1
M-1, 330 340-346	Earths of history	200.000	) [
121 #4 192	Tel by drawers and prilors	19,934	i
31931	Rechtes and designs in gold, after said precious states	13/14	- 1
Al .	Menderate -	314727	) [
162 and 100	Xenne and besident	251.301	1
100	Recognition and known	231,530	i
100	Berbers	337 311	
163, Lat. 336 ad 217	Porters and her k and the makers and likes	221 1423	! !
97 -	Cleans and palm drakers	219,500	! !
411, 443 and 467	Private, administers and circuits all temple sectant	27 ,822	' !
10	There reset	10,80%	. 1
347	Despet and met orders	21 ,574	!!!
व्यं व्यं संस्थान	Demostis servants other time barbers, sock and washer men.	193,007	

## Subsidiary l'able 2 —Showing the occupations supporting more than 10,000 persons each—continued

			PEBCENTA
	(b) Occupations supporting between 1,000,000 and		t
	100,000 persons each—cont		
149 and 150	Hay, grass and firewood sellers	182,842	
1	Inferior Government servants	178 193	
[ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ]	Porters Cart owners and drayers	169 110	
117 and 419 100, 101, 113 and 144	Oil pressers and sellers	16 t, 364 163 471	
328 and 329	Iron smiths	156,910	
103-104 and 106 452	Sweetmeat makers and sellers Teachers	133 883 119,013	
195, 397 399 and 400	Merchants and shopkeepers managers clerks and servants	114,518	1
105	Vegetable and frut sellers	107 919	
	Готаі	8,419,782	21 8
	(o) Occupations supporting between 100,000 and 10,000 persons each		
101	Piece goods dealers	99,147	
57 29 and 90	Estate clerks, etc Cattle and sheep breeders and dealers	168 PG	1
26 and 30 392	Bankers, money lenders etc.	93,965 89,641	1
514 515 and 516	Penmoners	48 950	į
188 and 490 287—298	Musicans and actors Lope, sacking and net makers and sellers	84 097 83,974	1
201—200 2 and 8	Government officers and clerks	83,551	[
701, 302, 305 and 308	Tailors, embroiderers, etc	78,602	1
125 and 429 109415	Boat owners and boat mon Railway servants	71 107 64 282	į
90	Manufacturers of sugar and jaggery	63 244	
259 262	Silk weavers and dyers Vilk, butter and ghee sellers	61,741 60 o48	1
78 and 82 322 and 823	Brass copper and bell metal workers and sellers	58 515	
0	Village accountants, not shown as agriculturists	57,891	
468 61	Native physicians Cooks	57 402 52,824	
42 11 and 48	Coolies in coffee canchons and tes estates	46 280	
8	Village headmen, not shown as agriculturists	42 414	
208211 74	Bangle makers and sellers Sweepers and scavengers	40 041 38 624	
157 and 168	Lime, chunam and shell burners and sellers	32,449	
456	Private clerks and clerks unspecified Wool weavers, dyors, etc	31 437 30,299	
248254 76	Butchers	28,573	
401-407	Contractors	28,358	
896 and 398 449	General merchants and shopkoepers Astrologers	-3,258 21 531	
360	Wax, honey and forest produce collectors and sellers	21,260	
879	Persons connected with miscellaneous dyes  Non-commissioned military officers and privates	31 250	
12 434	Postal clerks messongers etc.	20,724	
98	Grain parchers	20 153	
402 194	Brokers and agents Wine and spirit sellers	19,982 19,586	
1 <b>34</b> 7	Municipal menial servants, other than scavengers	19,416	
510	Persons of independent means Flower garland makers and sellers	19 277 19 229	
216 168	Operatives in railway workshops	18,935	
3 <del>49</del>	Leaf plate makers and sellers	18,836	
6971 459	Persons engaged in non-domestic entertainment Barristers and valids	18 116 17,624	
459 4°1 163 and 464	Law agents, pe ition writers and lawyers clerks	18,965	
494 - 499	Persons engaged in games and exhibitions Tobacco and organ manufacturers	15,156 14 735	
119 120 and 129 183—185	Printers	4,653	
59	Forest rangers, guards, peons, etc. Workmen in salt factories	14 380	
117 and 118 506	Prostitutes	13,488 13,304	
511	Persons supported by allowances from patrons, etc	12,037	
324 and 325	Tin, zinc, and lead workers and sellers Inmates of prisons, asylums, etc.	11,986 11,438	
517—520 5 and 6	Mnnicipal inspectors and clerks	11,313	
374 and 378 32	Persons occupied with miscellaneous dyes Pig breeders and dealers and swineherds	10 932 10,108	

Bornouser Trais 3.—Simmer the percentege of the total populations of each chibrel as a supported by composition included used a cook of the 84 Orders

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	Portrad -	Carles Carles Viers	Agreemy Galdens		Total Lines		Mathian bred b Camera	Total, Bettek

Subsidiary Table 4—Showing the distribution of the Agricultural Population (Order V) by Natural Divisions and Districts

	Population	PERCENTAGE OF AGRICULTURAL	PERCENTAGE ON AGRICULTURAL POPULATION OF		
NATURAL DIVISIONS AND DISTRICTS	HUPPORTED BY AGRICULTURE	POPULATION TO DISTRICT POPULATION	Actual workers.	Dependents	
	2	3	4	5	
1	-	1	1	-	
Agency			1		
	250 807	78 10	46 56	53 43	
Agunoy, Ganjám	699,069	82 14	44 41	55 58	
Agency, Viragapatam	1 11,748	82 42	41.03	58 96	
Agonoy, Gódávari			44.50	55 50	
TOTAL	1,081,624	81-21	44.50		
a.u.t		•			
East Coast	1,095,845	64 87	58 50	41 19	
Ganjám	1,431,158	68.71	64-05	35 94	
Vizagapatam	1,451,155	67-98	48.05	51 94	
Gódavarı	1,478,699	68 62	51 26	48 73	
Kıstua .	960,068	, 64 18	59 05	40*94	
Nellore	1		l t		
TOTAL	6,421,921	67 14	55 79	44 21	
	j			<del>-1</del>	
Deccan.	oto on	71 23	58 57	41 42	
Cuddapah	919 800 625,647	71:74	60.02	39 95	
Kurnool	19 942	61.30	<b>56 46</b>	43 53	
Banganapalle State	668,790	70:60	50 05	48 94	
Bellary	8,015	71 56	55 28	44 71	
Bandur State	544,932	69 13	59 35	40 64	
Anuntapur	1	1	1		
TOTAL	2,787,126	70 70	58 57	41 43	
	Į.	}			
South	16,619	3 26	96 53	63 46	
Madras	879,286		49-11	50 88	
Chingleput	1,630 951		54.93	45-07	
North Arcot	1,000 301		64 35	35 64	
Salem	1,422,052	1		42 13	
Combatore	1,890 400	:	51 75	48 24	
South Arcot	1,466,320	1		51 12	
Tanjore	1,061 710			42 49 35 75	
Trichinopoly	286,538			36 75	
Pudukkéttai State	2,081,42		1 -4.00	45 79	
Madura Tinnevelly	1,359,89	O GG-02	54.20	10.00	
	13,725,39	8 69 51	56 28	43 77	
TOTAL	20,:=3,=5				
West Coust		20.7	63.00	36 99	
Nilgiria	67,65	1		52 49	
Malabar	1 735,1-	i		38 62	
South Cauera	852,0	15-0	52.51	1	
Тота	2,654,8	48 657	7 52-35	47 65	
		1	<sub>15</sub> 5551	44 49	
Grand Total	26,670,9	17 69-0	w   555	1	

p 1 denn Is pe & w w

Substituably Table 5 —Shoring the antirolation of the Industrial Population (Class D) by Noticeal Districts.

N TURA DITURGES AN DESCRICTA	Perturo sometro Istorion,	PERCEPTIAL OF LEBOTEMA POPELITIES TO DISTRICT	PRINCESTANK OF	306 67
ĺ	I.	Posstation	ichel veries.	flependents.
1	,	,		
		1 :	i	
.ipmey				
Agency Gaspins	35,610	1203	41-96	85 14
Agrany Theorem	74 497	8 75	40-76	10-31
Aproco Gódánus	15 013	679	43 90	87 UP
Tor	197,178	1#	**	87-70
Bort Over4			; ;	
<b>Онціан</b>	207,088	16 16	# A	4578
<b>Vangage</b> tern	371,258	17 83	## RP	₩ 10
G644vari		18 00	44.61	## 25
K)stra.	\$63,578	16 30	45 17	56 53
If Beer	301,780	30-56	30:13	40.78
Ter	1,718,983	17 🗯	617	₩ 15
Descue.				
Onddageth	310,13	13.30	\$7:39	<b>40</b> 61
Karmesi	124,400	15-64	<b>80</b> -16	48 83
Banganapallu State	7,213	22 06	# 67	4633
Bellery		17 55	20-70	49 30
Bender State	1,712	15-30	£3 13	47-64
Annataper	144,818	1946		61 16
Tot	<b>667 400</b>	18.87	<b>№</b> 11	44.0
teeth			1	
Madras	315.96	4420	25 87	66.42
Chingleyat		, 1862	44 23	87
North Arest	313,189	14.00	#770	<b>44-1</b> 1
<u> Palem</u>	361,524	10 44	n es	H4 37
Countries	40.50	121 OF	67-74	17-36
Seath Arest	344,034	10 24	47 40 I	nn
Tanjers	412,812	1# <b>61</b> .	41.37	24 62
Tricknepoly	1 1 200	12:15	## ## #0-11	17-ET
Pedakid tim State	34 506 608 136	16-15	50-31 47-94	1393
Haders Tomered	441.477	1.45	410	54.10
11-4-16	441 477			
Tor	1,177,841	1711	# 13	20 65
West Oscal				
X-lenns	12,622	1304	42 34	#7 OK
Kalabar	<b>670,37</b> 0	16-70	## 13	64 HZ
South Camer	161 673	28 20	an-en	<b>40-3</b> 0
Ter	H-L275	ET 81	44	нн
Grand Tetal	0,706,654	17.55	67 36	89:78

SI BSIDIARI TABLE 6 — Showing the distribution of the Professional Population (Order 11) by Natural Divisions and Districts

	POPULATION	Percentage of	PERCENTIGE ON POPULATION	PROFFSSIONAL ON OF
NATURAL DIVISIONS AND DISTRICTS	ARTISTIC PROFESSION  PROFESSION  PROFESSION  PROFESSION  PROFESSION  POPULATION  POPULATION		Actual workers	Dependents
-		3	4	5
1				
Agencu				(1 17
G and any	868	27	38 82 31 41	68.8
Lenev Ganjan genov, Vizagapatan	2 527	33	39 04	60 45
genov, Gódavari	986	61	1	
Kum, i		35	34 39	65 61
Total	4,681			
East Coast				21.13
Eur. Com	37 o96	2 22	35.68	64 31
<sup>Tanja</sup> m	14,927	71	32 69	67 30 66 29
Vizagajintum	20 934	97	33 70	60 3 i
G6davarı	29 331	1 36	39 64	,9 St
Kistna	18 723	1 25	40 13	
No llore Potal	121,511	1 27	36 62	63 38
				_
Deccan		68	89.28	60 71
Cuddapah	8 828	75	40 50	59 49
Kurnool	(,873 219	77	44 58	əə 42
Banganapalle State	219 8 540	90	<b>3</b> 8 10	00 10
Bellary	199	1 77	45 72	54 27
Sandur Stato	5 824	73	42 49	57 50
Anantapur				59 98
TOTAL	30,521	77	40 01	
South				70 24
1 Boom	43, 136	0 <sub>6</sub> .8	29 75	66 21
Madras	22,498	1.71	33 7 ) 33 65	66 34
Chingleput	25,537	1 15	33 95 39 01	60-95
North Arcot	22 602	1 02	36 5 3	63 16
Sale m	37 708	171	39 24	61 75
Countatore South Arcot	25 422	1·08 3 36	00.01	60 03
Tanjore	75 498	1.00		63 21
Trichinopoly	27,361	2.10	0= 00	62 60
Pudukkéttai State	8,221 41 232	1.15	07.10	64 St
Madura	37,418	1.01	04.14	60 55 
Tinnevelly	I	1 00	34 80	65 20
Toral	366,883			
West Coast		2 28	35.84	1412
Nilhiris	2 54		' !a	62 23
Malabar	78 97		40.00	59 01
South Canara	23 51	1	1	
TOTAL	105,02	25 26	0 38 44	61 56
Grand Total	1	21 16	36.01	62.98
urand Povar	( ( )			55

Substitutes Table 7 -Shoring the distribution by Districts of the versions groups of the Agricultural Population

	Px	<b>3</b>	To Tor	er Sto	10)	(L. 1	DESCRIPTION OF	un	PERCENTARY OF EUR-O (Assects Liabour	LIVILIS
NAME OF DISTRICT	Outherstand hand- holders (group th)	Mon-oulthrattag knothoiders (greep 37)	Californitog tenante (graep 26)	Non cubit attest transmits (green Max)	Lendbolt.	Treasts (perpe	Cuttrates (groups M and	For-calibraters (greeps 37 and 50.)	Para servada (grosp 20).	Paul Motorers (green 40)
1	3		•			7	•	•	10	п
Gent jian Yimgipahan Yimgipahan Geld Yuri Kutan Holara Kutan Holara Kutan Holara Kutan Horin Hor	1144 1144 1144 1144 1146 1146 1146 1146	#4 39 99 73 62 75 51 10 8 41 11 19 10 9 44 11 11 11 11 11 11 11 11 11 11 11 11	27-1 145 26 6 98 6 11-2 11-2 90 193 193 193 198 158 158 150 150 150 150 150	1 1 1 1 1 5 2 1		17-3 19-5 11-7 9 9 11 1 0 14 8 15 7 10 7 10 8 11 0 12 8 12 10 9 10 9	961 901 901 917 914 914 915 917 918 910 910 911 916 917 917 917 917 917 917 917 917 917 917	80 190 73 86 79 86 86 87 19 10 10 10 10	11-3 13-1 20-3 13-5 59 39-3-4 39-3-6 20-0 11-0 3-1-1 19-7 1-6 21-4 23-9 13-9 13-9 13-9 13-9 13-9 13-9 13-9 1	978 909 798 965 971 971 971 984 804 807 971 984 807 971 984 807 986 778 986 778 987 987 987 987 987 987 987 987 987
Thenerolly	64-7 11-3	111	11.4	1-0	57-6 90-3	124	961 701	108	• • • •	et o
South Comm	25.0	37	191	i	30-7	60-3	V7-9	24	1-3	<b>9</b> 0.7
Tor L. Berries	TRO	48	81	1	76.8	<b>87</b> 7	#1	43	12.0	**

STREET, T. 12 8 -Sharing correlates were \$1001 in the Onless. (Rettal Territory only

Outeur.	Percursor Suprestra 1901	Percuntus servoites is 1991	(+) es (~)	Principa All or alliand ( ) (-)
	3	•	•	1
I Administration	001,F71	<b>171,436</b>	- 967,647	- 3073
C Defense	25,504	21,039	- 6,506 436	- 21-34 #1 11
III A reace of F title and Foreign Status  1. Provision and Care of Annuals	\$17.107	710,540	- 90,643	- 13 67
▼ Agriculture	31.134.423	20,000,030	£401.393	13.78
VL Present Honorhold and Santour Servers	1,006,570	1,043,674	29,773	3 83
VII Food, Drink and Stimulests	2,834,873	2.101.201	433,017	. 20 60
VIII Light, Firmy and Pursy	200,048	440,400	- 236,844	_ DH
IX. Buldiers	842,864	364,817	- 14,371	- 400
I. Veincins and Veincis	20,000	16,517	7 406	44.8
XI Supplementary Requirements	113,746	100,110	13,630 - 84,679	_ 13 6
XII. Textile Paintin and Druss XIII. Metals and Province Street	1,544,300	1,677,148	- 84,079 48,914	- 50
XIV Class, Earther and Steneway	\$11,000	\$17,919	- 6380	_ 12
AT Wood, Case and Leaves, etc.	918,941	634 971	- 11.710	_ ::::
XVI. Dynga, Germa, Dynes, etc.	64.700	12,420	73,334	97
KVII Listher	473.186	192,002	- 17,793	- 36
VIII. Овишетво	279,163	344,890	- 61.63A	_ IP-00
XIX. Transport and Storage	PB0,497	ass,0#1	1,406	177
XX. Legrard and Artistic Professions	#15,50E	<b>601 113</b>	- 74 161	0
XXI. Sport	19,636	\$0,970	- 1,044	- 419
IXII Earthwork and Grown! Inhor	STR,H4	2,997,093 414.480	-1,117,149 240,25	_ 70-97
XXIII Indefinite and Durreputable (compations — XXIV Independent	14,00	417.642	20,27 14,847	1 2
AALI IMPROME	744,844	1117,000	7-744-1	•

## Subsidiari Tabib 9 —Showing variations since 1891 in certain Sub-orders and Groups (British Territory only)

[Note --Where possible, the 1891 figures in this have been corrected for changes in classification made at the present Consus.]

	Occupation	POPULATION SUPPORTED IN 1901	POPULATION SUPPORTED IN 1891	OF VA	CENTAGE RIATIONS OR (~)
-	1	2	3	-	4
1	Civil Service of the State	262,036	267 542		2
2	Service of Local and Municipal Bodies	30,729	23 660	+	80
3	Village Service S. Headmen, not shown as agriculturists 9. Accountants, not shown as agriculturists 10. Watchmen and other village servants	310,813 42,414 57,891 210,508	580,223 91 434 90,806 294,893		46 55 86 47
4	Агулу	25,201	32,021	-	21
5	Navy and Mari	23	8	+	188 *
G	Civil Officers in Native and Foreign States	956	528	+	88
7	Military Establishments in Native and Foreign States	22	17	+	29
8	Stock Breeding and Dealing	608,446	710 443	-	14
9	Training and Care of Animals	8,661	6 106	+	42
0	Landholders and Tenants	18,467,419	16,704 456	+	11
	36 Cultivating landowners Non-cultivating landowners	14,083,333	11 206 153	+	26
	38 Cultivating tenants 38 (a) Non cultivating tenants	4,884,088	5 498 303	-	20
11	Agricultural Labourers	7,600,934	4,109 738	+	85
	39 Farm servants 40 Field labourers	1,030,586 6,570,898	984,951 8 174,797	++	10 107
12	Growers of Special Products	170,751	125 745	+	36
13	Agricultural Training and Supervision and Forests	117,318	15 090	+	677
14	Personal and Domestic Services 60 Barbers 61 Cooks	1,027,645 231,008 52,240	1,639 845 244 309 98,745	- +	1 5 35
15	65 Washermon Non-domestic Entertainment	551,808 17,927	514,390 11,035	++	7 62
	69 Hotel, lodging house bar, or refreshment, room keepers	15,569	10 720	+	45
16	Sanitation 74 Sweepers and scavengers 75 Dusting and sweeping contractors	39,798 38,149 122	87 141 36 412 83	+ + +	7 5 47
17	Provision of Animal Food	486,936	442,061	+	10
	76 Butchers and slanghterers 78 Cow and buffalo keepers and milk and butter sellers	28,177 48,011	19,741 42 861	+ +	43 12
	79 Fishermen and fish-curors 80 Fish dealers	393,803	165,655	+	8
18	Provision of Vegetable Food	808,449	725 181	+	11
	93 Sugar factories owners managers and superior staff 94 Sugar factories operatives and other subordinates	4,677	4 147	+	13
	95 Bakers	6,577	4 989	+	32
	97 Gram and pulse dealers 98 Gram parchers	217,532 20,126	169 723 9,274	+	28 117
	99 Makers of sugar, molasses and gur by hand 91 Rice mills owners managers and superior staff	63,244	66,671		5
	92 Rice mills operatives and other subordinates 102 Rice pounders and huskers	253,300	202 655	-	4
19	Provision of Drink, Condiments and Stimulants 1.7 Salt stores owners, managers and superior staff	1 098,683	1 196 674	-	8
	118 Salt stores workmen and other subordinates 127 Salt innkers 128 Salt solicis	56,507	49 33 <u>9</u>	+	15
	119 Tobacco factories owners managers and superior staff 120 Fobacco and snuff manufacturers 130 Tobacco and snuff sollers	74,339	67 <b>,</b> 320	+	10

## Summiner Table 9 — Shoring anathons unor 1991 is on in Hab-seviers and Groups (Bulled Terribary only)—continued

		_	
िद सर रक	Pores 11 (40750337) (1901	Percustion J HOPPERTS 1601	P sc TAL AR USDOM ( ) (-)
1	1		
14k Green and green I armidiscent dealers	P\$8,113	40 <b>3</b> 915	13
131 Toddy drawers 132 Toddy Bers	215.047	4 1,550	- 1
113 सिक्त क्षेत्रकार सीराजितन	19,797	11.041	~ 11
124 Wine and sport Hern 123, Vincellaneous	8,977	2,74	+ 1
So. Englishing	168.235	1 444	~ 11
142, Penokam deakers	1111	77	+ 14,017
10 (h) prosent 101 h) sellera	100.003	18.20	. 12
143. From re of repretable oil for lighting 144. Sollers of vege table oil for lighting	,	1020	- 14
- · · · · · · · · · · · · · · · · · · ·	181.517	239 947	- ao
21 Teal and Forage 1 Her green, and folder relies	101.500	220.00	- 20
12) Firm and charroul rad routhing arters 23. Smilting Materials	39.624	\$1,Age	
15) Brank and it factories experts, managers and experts	1		' '
staff 152 Bork and the factors speciatives of other substitution. 163, Brit is and till markets.	} #1,#48	13,417	12
146 Berch and tile sellers 140 Thatch dealers 167 Th tels	4,861	7 874	~ >>
t). Artifers in Amility	345,383	312,3~6	10
M. Railway and Transvey plant	18,690	o test	+ 183
25 Carts, Carriages, etc.	1,145	8,624	_ m
94. Elips and Bests	1,837	1,3477	
II Paper	1,363	1 198	14
St. Books and Prosts	20,804	15710	+ 21
1/2. Practing prosess on new missagers and superfer staff 1/4. Practing presess workings and other schoolsantes	14.00	1,3%	40
185 Hard pri to propositors, Sthographers, and printers 19 Bask-to Bern, hosk-agents and publishers		اهـ	10
TO Read on Berns, house-agencies and publishers  198 Year seatours presented on propagate and perfects	100	72	30
194 Yes spapers' properties, permitting and sellers. 180 Pear and picture desires.	210		<b>5</b> 00
25. W. tehes, Clasics and Resentific Entergosepts	1,778	1,314	+ 25
20. Ouving and Engraving	1,000	1,418	+ 1
31. Toys and Curiostics	1,000	) He-4	103
El. Kuns and Kunsel Instruments	340	19	- ±0
22. Bangles, Fotklasse, Bands, Santol Thronds, ola-	94,577	07,000	1
H. Turziere	1,688	1 107	*
15. Harnem	274	<b>~</b> □	nn
M. Tools and Hashinery	9,000	ווה.ד	=
27 Arms of Augustiffen	614	2175	+ 140
28. Weel and Per	39,000	3/1/63	- 18
20. hTz 25° M/z ocza tracera and croosa gatherera	\$0,965 112	21,000	+ 147 529
100 edit context, spinners and swavers, and makers of affa- leak and horsel. 301 feeling of the affa oftents, leads and thread	<b>N.M</b> 1	21,390	+ 1M
202 Selfe dry ze	1.000 JUNE	225 707 (3) (4)	- 5°G
2/3 often produce of soles and sensitive will conserve	]		
261 Ceiton spread experior etall 261 Ceiton garriag cheming and preading pulls operature and other subcedimetes 271 Ceiton chemical pressure and planets	43,139	en, <b>s</b> an	28
	-	1	,

Subsidiara Table 9 —Showing variations since 1891 in certain Sub-orders and Groups (British Territory only)—continued

Осспратіол	POLULATION SUPPORTED IN 1901	Population supported in 1891	01.14	EZT701 BIYIU DE (-)
1	2	3		4
267 (otton spinning, weaving and other mills owners mana gors and superior staff 268 Cotton spinning, weaving and other mills operatives and other salordinates.	1,081,365	1 083 611	-	1
272 Cotton weavers hand industry 273 Cotton carpet and rug makers 274 Cotton carpet and rug sellers 275 Cotton spiniers, sizers and yarn beaters	2,132	1 576 133,831	+	35 89
276 Cotton yarn and thread sellers 276 Calendorers, fullers and printers 278 Cotton dyers	8,905 8,473 19,021	6, 104 2,263 20 286	+ +	41 53 6
270 Tape makers 280 Tape sellers	386	1 763	~	79
1 Jute, Hemp Flax, Coir, etc	84,603	69 400	+	22
2 Dress	176,991	226,387	~	22
3 Gold, Silver and Precious Stones	313,706	289,337	+	8
4 Brass, Copper, Bell metal, Aluminium, etc	58,337	65,591	~	11
5 Tin, Zinc Quicksilver and Lead	11,844	6,906	+	72
6 Iron and Steel	155,757	128,896	+	21
7 Glass and Chinaware	3,166	≥ 328	+	36
8 Earthen and Stoneware 336 Potters and pot and pipe bowl makers 337 Sollers of potteryware	208,383 205,489	215 591 212 711		3 3
9 Wood and Bamboos	378,504	386 401		_
O Canework, Matting and Leaves, etc	231,757	225165	-	3
1 Gums, Wax, Resins and similar Forest Produce	21,771	21 463	+	
2. Drugs, Dyes, Pigments, etc	45,019		+	1
3 Leather, Horn and Bones		36 281	+	24
381 Bono mills operatives and other subordinates 384 Tannenes and leather factories owners, managers and superior staff	475,198	492 991	-	4
385 Tanneries and leather factories operatives and other subordinates 388 Tanners and curriers 380 Leather dyers	24,169	1150,	+	66
387 Shoe boot and sandal-makers 389 Sellers of manufactured leather goods 391. Water bag, well bag backet and ghee-pot makers	410,228	154,993	-	10
390 Sellers of ludes horns, bristles and bones	40,799	23 403	+	74
54 Money and Securities 392 Bankers, money lenders, etc 393 Insurance agents and under writers 394 Money-changers and testers	93,647 80,460 196	84 022 70,966	+ + + 6	11 13 433
395 Bank clerks, cashiers, inll collectors, accountants, etc	6,203 6,788	8 663 4 300	+	28 55
55 General Merchandise	40,432	123,496		67
56 Dealing unspecified	91,294	85.877	+	в
57 Middlemen, Brokers and Agents 402 Brokers and agents	53,789 19,890	5° 195 10,961	+ +	ն 17
58 Railway	64,260	40 5.0	+	58
59 Road	175,833	213 776	_	15
80 Water	82,553	62,152		
61 Messages	29,363	20,177	+	46
<del>-</del>				

Summidiant Table 0 —Showing circulture when 1891 in certain Sub-orders and Groups (Brillish Territory only)—continued.

ya revilua"	l	POPULATION 1001.	Postultio Noticenty 1801	1	222720 2227700 02 (—).
1		1	•		4
0 Bellgsen 440 E. Sgram mandformin etc	-	339,515 CPG	394,940 28,000	=	16 81
64. Education 60: Principals, professors and teachers 133: Terits and services connected with education	Ì	196,467 117,928 4,163	101,970 101,675 1,814	+	19 16 310
22. Literatury 44. Anchora, educari, journalusts, etc. 44. Exporters, aberthand striken, etc. 145. Winter (unspecified) and private cierts 47. Falbir striken and copylete 49. * year or blomas and Mercay institutions.		21,500 480 112 20,541 1,629 480	#1,414 91 84,923 8,178 121	- + -	61 7 68 44 139 139
60 Law 430 Barremers, advocation and pleaders 463, Solections and aftermeys 163 Articled clerks and other lawyers' ricks		29,619 17,197 129 11,340	25,021 10,615 06 1-119		41 3 30 176
FF Habitie 467 Practitioners with diplems, houses as certificate 172. Compounders, matries, stares, and hospital, aryles.	o.d	18,894 8,701	71,971 0,780	+	44
despiesarry services. 403 Previousers without deploma 400 Destinates 401 Vaccimators	1	J 26,961 41 2,766 6,181	60,283 2,443 6,240	‡	256 25
472. Malwine  10. Nagineting and Farrey	_	16,990	10,610	, +	10
M. Kateral Selence	-1	100	23	+	313
78 Pisterni Art and Soulytere 455 Photographer	_	4,430 787	5,304 309	~ +	18 97
Tl. Mune, Letting Deneting etc.		83,518	E7,934	-	3
TS, Sport		4,914	4 609	-	26
Ti Camer and Exhibitors		18,019	14,301	+	
T4. Earthwork is. SCI Miners (masperified) SCI ( ) Vact miners	-	961,1773 6,379 6,668	112,707	•	234 11,300
II franti labor	- 1	806,171	2,600,221	-	#1
72. Indekrate	- 1	6,235	278,277	-	96
TT Descriptible		18,530	45,423	-	82
<ol> <li>Property and Alms</li> <li>House-real, sharps and other property not being land</li> <li>Educatorsal or other endorments, orticlarships, etc.</li> <li>Headlemey (not in connection with religious order)</li> </ol>	- 1	846,418 16,816 6,125 222,220	\$11,631 14,876 1,230 278,333	+	13 36 318 14
79. At the State Expense		87,230	100 816	-	•

Subsidiari Table 10 -Showing the occupations of females by Orders

	0	NUMBER OF ACT	PFECENT-	
	Order	Males	Female-	FENALES TO MALES
	1	2	3	4
I	Administration	190 211	1 245	7
11	Defence	10,316		
ш	Service of Native and Foreign States	3,580		
IV	Provision and Care of Animals	397,960	65,202	13 <i>J</i>
7	Agriculture	8,310,619	o,493,360	78 1
1A	Personal, Household and Samtary Services	355,693	243 245	68 4
vu	Food, Drink and Stimulants	670,211	585,973	80-0
VIII	Light, Fixing and Forage	47,817	83,395	176 2
IX	Buildings	114,406	36,776	32 1
х	Volucles and Vessels	7 415	91	12
x	Supplementary Requirements	36,210	11,392	31 5
ttx	Textule Fabrics and Dress	508,991	333,347	) 63 5
XIII	Metals and Premous Stones	182,501	9,883	54
ХIV	Glass, Earthen and Stoneware	72,617	44 889	618
7%	Wood, Cane and Leaves, etc	194,327	86,826	447
XVI	Drugs Gums, Dyes etc	18,067	15,877	87 9
XVII	Leather	170,082	10 929	11.7
xvm	Commerce	83,054	12,018	145
XIX	. Transport and Storage	189,423	20,155	10-6
XX	Learned and Artistic Professions	197,558	28,814	146
IXX	Sport	7,330	2 094	28.6
XXII	Larthwork and General Labour	262,605	274,638	104 6
ххии	Indefinite and Disreputable Occupations	4,843	10,248	2116
XXIV	Independent	160,121	110,289	68.9
	To	TAL 12,195,553	8,429,698	69 1

i

### SUBSIDIARY TABLE 11 -- Showing the occupations of females by sub-orders

	<b>Зухата 4 т</b> о	* A. Mare	Princes is
SCHORDFE.	Naka.	Pemek s.	10 X LI
	3	3	
1 Civil Service of the State	73,973	20 34	-,
7. Service of Local and Municipal Bouses	9 130 1 1,305	1 161	i
2. Village Bervin	10.50		İ
t Year and Verren	4,441		
6 Faire and Foreign firstes, tertl effects 7 Do Military	120	E2 0-3	11
8 Stock Breeding and Dealing	2,961	1012,700	1 10
9 Training and Care of Anemale 10. Lendhalders and Transits	6,009,871 2,207,025	2,537,273	134
11 Agricultural Labourees 12 Greenura of Eproni Product 13 Greenura of Eproni Product 13 Agricultural Iradialog and Septeration and Forests 14 Personal and Democrit Services 15 Personal English Democrit	02.014 37,704	1,084 208	2. 1
3 Agraethers) Induing and Separation and Forests	310.531	270,784	96
	3 803 11,434	3,048 8,813	78
10 Secretation	193,025	31 (123 04(04)	174
18. Provision of V gatable 2 5001	317,911	111314	21
18. Province of Druk, Commission an outsidened	6,720 70,771	4,192	205
20. Legiting 21. Fuel and Foreign 22. Building Materials	18,199	1 (237	03
	19,317	±1,419	1
31. Railway ad Trumw Plant	1,337	20	3
SE ENTE EN DOLL	.170 6,947	21	
ST Paper 15. Beeks and Prints	6,947	31	_
23. Watches, Clorks and Scientific metruments 20. Ourling and Engraving	200	. 7	1 25
	119	187 0	I #
El. Hums and Musical Instruments  El. Bangles, Nockhous Bands Sacrat Threads, etc.	21,376 511	10,697	ه ا
34. Persiture	107	**	26
21. Harness 21. Tools and Machinery	3 041 1,093	108	
87 Arms and Ammenition 26. Week and Fer	16,374	12,03	193
38. Safe	130,433	212.131	
40. Outen 41. Jule Homp Flax, Corr ets	13 105	14,124	319
	103,004	1,273	0
44. Brass, Copper Bull-mattle, our	1,013	\$07	
	82.5°0	1,097	1 "
47 Chan and Community	71.79+	44,517	ti.
	11_030	4,373	122
D. Conework, Matting and Leaves, et Sl. Cones, Wax, Resen and semilar Forest Produce	8,390 12,374	8,000 7,205	163
St. Cranci, Nac. Super St. Despe. Upon at Busses	170,043	19,059	19
	33,131 12,644	9,530	
as Carrel Verticedos	12 117 18,702	1797	
av Middlemon, Brokers and Agusto	30,165	1 44	1
E. Endray	70,128	143	
61. Herenges	9 494 30,810	10	3 1
at Surers and Welfring	80,139	10,20	
60. Rečerm	- 10.117	3,71	3 1
CE. Literature	9,940		_
60, Law 67 Melicase	21,367 5,313	6,67	n 31
er, Engineering and Survey	30		
ro maradal bri and Sculpture	31,067	10,63	ī .
71 Music Acting, Dancing, etc.	L201	1 1.80	1 1
	123,730	93.00	7   7
71. General Labour	2,781	2,13	rd 7
TR. Talkfall	127,372	8.11	
77 Disceptiable Pi Property and Aims Ti At he fram Expense		8,81	

# Subsidiari Table 12 -Showing the number of Actual Workers in each Order who are partially Agriculturists

	ORDER AND GLASS	TOTAL ACTUAL	NUMBER OF PER SONS RETURNED AS PARTIALLY	
	Pescription	WORKIRN	AGRICULTUR ISTS	PFRCFNTAC
	1	2	3	- 4
		101 1-6	10.01.1	F 0=
	Administration	191 456 10 316	48 014 * 279	25 07 2 70
	Defence Service of Native and Foreign States	3 ง80	846	73 ga
	TOTAL CLASS 4 - GOLERNMENT	205,352	49,139	23 92
***	D	473 162	11.10	) 10
	Provision and Care of Animals Agriculture	4 13 102	14 443	3 18
	FOTAL, CLASS B PASTURE AND AGRICULTURE	453,162	14,443	3 18
VI	Personal, Household and Sanitary Services	598 938	67 183	11 22
	TOTAL, CLASS C -PERSONAL SERVICES	598,938	67,183	11 22
	Food, Drink and Stimulants	1,206 187	71,477	5 92
	Light, Firing and Forage	130,712	5 640	4 31
	Buildings	151 182	7 996	5 25
	Vehicles and Vessels Supplementary Requirements	7 506 47 602	164 2 584	2.18
	Textile Fabrics and Dress	842,338	46 329	5 44 5 50
	Metals and Precious Stones	192 477	19 245	9 98
	Glass, Earthen and Stoneware	117 506	16 780	14 28
	Wood Cane and Leaves, etc	281,153	28,854	8 48
	Drugs Gums Dyes, etc	33 944	1 378	4 0
	J eather	190,011	22 076	11 6
	FOTAL CIASE D —PREPARATION AND SUPPLY OF MATERIAL SUBSTANCES	8,200,618	217,523	6 80
	Commerce	95,072	7,506	7 89
YIY	Transport and Storage	209 581	7 640	3 65
	TOTAL CLASS E —CONNERCE, TRANSPORT AND STORAGE	304,653	15,151	4 97
	Le trued and Artistic Professions	226 372	28 598	12 63
XXI	Sport	9,424	285	3 02
	TOTAL, CLASS F PROFESSIONS	285,798	28,883	12 25
	Farthwork and General Labour Indefinite and Disreputable Occupations	537,243 15 091	16,997	3 16
	TOTAL, CLASS G -UNSKILLED LABOUR, NOT AGRICULTURAL	552,834	534	3 53
	2-1-1-, Chi C C C C C C C	002,004	17,531	3 17
/IXX	Independent	270,410	7,432	2 74
	Total, ( Lary H —Means of Subsistence independent of Occupation	270,410	7,432	2 74

### Superior with T will 13.—Showing the chief occupations followed by the various coefficients of the Laperton Table XVI

	Xes to	Po-	Pres Victoria Control	
kurr no.	264 [1	TO TOT	Ot THOS. TO TOT	
MAT HOU	24	ACTUAL	[ OI   ACTO	
	•	ORX EMA	FR. 100	
			,	
i		1	•	
Crats			Belije,	
I diseal scuptus			Traders.	
Total estual works			134,206.	
i				
1 Traditional operation groups 125, 208, 208 210, 211 318, 374,	8,963	24	22 Room bod ad an ellow malors , 212 -	۱,
ATP and selection AQ.			#1 Familia cale Indonesia 904 of	
2 Laudhoblers Agricultural histories	11,171	101	21 Vegetable and fruit sellers 278 23 Temple serwats 202	'
4 Greens and general publiment	1,100	2.5	TO LIBERAL-MEDITUM SAFFALS AND SPIRALS. 201	
denim	2,301		37 Teacher 230 : 25 Arrack artiers 549 ::	: 1
5 Mendreist 6 Pairle service —	1,714	î.	20. Lane rivers and shell becarry 2700 of	il
7 Hardware and shepherds	1323	11	and a liers	
B Gottom servers  P Pa orthogo makers and relieve	1,271	-6		1
O Re prepare to each knowledge	846			١.
11 General inhouses	#l	- 7	23 4 fit servers	1
1 12 (fram and raise dealers and grant	670		26 Marie and setters 181 1	П
parriers 14 Cart on ners and derress	001	4	35. Tokas and malf manufacturers 173	Į
13 Marcus and buildings	416		37 Preethet 170 I	
1 Cattle and skeep brooders and dealers	4.0	3	28 Tailors 182 ] 28 Perfense sellers 183 ]	
17 Tolds drawers and artists	401	3	#O Ferent Department 127 1	Ů
18 Estate chicks and servent 19 Proposess	377	3	41 Name occupations 13,681   114	Ţ
20. Mekers of laskets, mats, tr	347	1	Ter   194,006 100	7
21. Emiway serrents	343	3		1
				1
			_	1
		I	i	ì
Cante			Kavarai	1
Traditional servedies			Traders.	I
Total netwel mariers			40 R31	ľ
7821 4121 4721			- 101	
1 Traditional acrepation (groups	1 59.	2-1	22 Personal and Sources services [1,1] (2, 2). Rose, for matring etc., making [46] [46]	ı
128, 200, 200 210 211, 312, 374			22. Boye, her matting etc., makers 165 2 and select	Į
2 Bread sub-ord 20) 2 Landbridges	24,278	17.8	21 inseksellers 162 3	ï
2. Agricultural inhonters • Tennata	7.07	14.3	22. http://www.s.mod.sellers 188 1 20. Penalousru 146 8	i
6. Option weather -	2.4 0	::	27 Reffs ) service 130 3	
4. Palifer service	1,241	**	21 Party gradu di dires 122 ; 2 27 Partial departement 128 ; 2	
7 Majora of healers, mats, et 8 fracers and general conditional	P13	1 6	29 Factal department 128 2 30 Temple netter 118 2 31 Earliver's laberrers 116 -2	
desire.	<b>E</b> 30	14	31 Earlieway labourers 116 -2 23 Brees and once souths 116 -2	,
5 Rice presides and harders 10 Superiors makers and polices	141	14	33 Tearletts 100 1	I
11. ( neral laborers	74) Ses	11	31 Carpenters and survers 99 2	i
12 Membrants 18 Cart overers and drivers	276			l
16. Masons and builders 18. Herdens and alsopherds	12	3	>i, Perturn and trium M →	ļ
18. Gram and miles dealers and strate	74	- 2	31 Section 12 de la sec 73 1	1
parchers. 17 Toddy ghwyrs and sellers	24		3º Farret Di partina (f )	ĺ
12. link matern	\$57	3	Al Tarley aboundance of 1	ţ
19 Management and putters	236 197	!	42. Testore 43. Testore 41. Her gross and knowned selbra	
38. Cattle and steep bereites and			4) Honor compations 1,100 2:1	1
2) Line brown and shell barners and b B rs	167	4		1
			Ter   10,531   100	1
1				ı

# Substidiary Table 13 —Showing the rhief occupations followed by the various castes in Imperial Table XVI—continued

OLCUPATION	OHER OH AUMBER	PERCENT- ALE TO TOTAL ACTUAL WORK FRE		Occupation	NUMBER OF NORRERS	PERCENT AGE TO TOTAL ACTUAI WORK ERS
			ī.		<u>-</u>	`
Caste				Kallan		
Fraditional occupation		•		Cultivators		
Total actual workers				224,971		
1 Traditional occupation (groups 36	175,742	78 1	10 11		79,	
38 49—58) 2 Agricultural labourers	25,508	11 3		Sweetmeat makers and sellers	632	
General labourers Rice pounders and huskers	3,712 3 437	1 b 1 o		Hay, grass and firewood sellers Porters	462 378	2 2
5 Hordsmen and shepherds	3 068	14	15	Mendicants	816	
6 Public service 7 Cart owners and drivers	1,563 1,184	7		Grain and pulse dealers Vegetable and fruit sellers	211	1 1
8 Farthwork labourers	1 126	5		Minor occupations	4,961	22
9 Grocers and general condiment dealers	950	4		Total	224,971	100
	j	{	l		<del></del>	}
		17	7			
Caste Ludstronal occupation Total actual workers				Maravan Cultivators 180,490		
1 Traditional occupation (groups 36,	122,317	67 0		Estate clerks, eto	514	}
38, 49-53) 2 Agricultural labourers	37 080	20 o	15	Personal and domestic servants Mendicants	389 378	2 2
3 Herdsman and shapherds 4 Ceneral Inbourers	3 163 3,150	17		Vegetable and fruit sellers Farthwork labourers	343 272	2 2
5 Public service	2,787	15	18	Porters and watchmen	234	1
to Non cultivating landlords 7 Rice pounders and huskers	1 71 ł 1 195	7	19	Cattle and sheep breeders and dealers	227	1
8 Masons and builders	1,137	6		Sweetmeat makers and sellers	220	1
9 Cartonners and drivers 10 Tenants	1 123	ნ 5		Carpenters and sawyers Grain and pulse dealers	198 113	1
11 Hay grass and frewood sellers 12 Gracers and general condument	540 244	3		Miuor occupations	2 320	18
dealers	,,,,	,		Тотаг	180,990	100
		٧				
Caste		•		Brahman, Ce	marese	
Fraditional occupation  Fotal actual workers	1 . 2 . 2 . 2 . 2			Priests 19,157		
1 Preditional occupation (groups 444, 446 and 447)	1 279	6.7		Hotol keepors Lawyers alerks and petition	10 43	2
2 Landholders 3 Tenants	13 614	71 1 11 6	1	writers		_
4 Personal and domestic servants	408	2.1	1	clerks	41	2
5 Public service 6 Union Service	353 160	18		Actors Railway servants	33 11	2
7 Money lenders	111	8		Grain and pulse dealers and grain	29	2
8 Allowances from patrons etc 9 Agricultural labourers	93	5	20	parchers Pensioners		1
10 Private clerks 11 Grocers and general condiment	81 58	4 3	21	Postal Department Minor occupations	24	1
dealers	56		1	-	298	
12 Mendicants 13 Survey department	52			<b>FOTAL</b>	19,157	100
		V	Į.			
Caste				Bráhman, M.	alayalam	•
Traditional occupation Total actual workers				Priests 6,611		
I Traditional occupation (groups	1,574	23 8		Private clerks	34	5
444, 446 and 447) 2 Landholders	3 583	54.2	13 14	Muncians and actors Managers of landed estates	25 23	4
3 Personal and domestic servants 4 Tenants	37C	57	15	Native physicians	21	3
5 Money lenders	279 132	4 2 : 2 0 :		Grain and pulse dealers Grocers and general condiment	18 18	3
6 Public service 7 Piece goods dealers	99 87	I 4 1 3	İ	dealers General merchants		•
	72	11		Vinor occupations	14 124	2 19
8 Mendicants		_				
	40 78	$\mathfrak{g}$				

#### Summers T ble 13.— Seeing the chief acceptations followed by the partitude or in Imperial T ble XPI—continued

		TWX	T1	ontunued			
		Pra		_			Pr
	Na.	Ture				X PYO	T9 70T
Ch. ALTEO	net.	M 10		Օև ՄԻ ԾԻ		11	ACTO
I	Tp-	OR .				2-	1.5
	I	ועמ				1	-
				_			
		VI.	I.				
Grate					Brahman T	mil.	
Traditional compation					Prior		
Total actual workers					50 581		
1 Traditional competion (groups 441, 440 and 447)	3,434	70 T	≭t. Grad	a sad pale-	dealers and	304	-8
443, 440 and 447) 2 Landbakirts	23,130	إمد	3) 5	on purchers.	Morks Depart	3*0	ø
4. Pable service	3,547 2,663	70	_	-			
# Meant-Intellers	2,000	10	n Per	rus of trelepend class and actor	ent ment de	204 201	4
5 Personal and demotics servents 6 Teachers	2,042 1,628	33	3+ E++	r dette		100	- 3
7 Marchants and chapterpers	1,00		ML Post	al department		1 152	- 3
riorks.		17	2), Brok	ers and expens		181	1
8 M-mhesais 9 Teninte	100 223	1-21	The Birth	ra.m milera		110	7
10 Prevate clerica	\$80	11	R. Entl	TO PUTSICION		100	1 1
11 Lawrent clerks	864	111	30. 1 tr	skajers era za tlasber sa		10	1
19. Agracultural labourus 13. Piece-goods dealers	447	- 1	37 Nas	beheaf to errors	estates		i
14. Pleaders	431	• 1	33 Dec.	ers in gold, silve	e and percious	06	Ĩ,
16 Head-keepers	200 200		, *	-			1
16 Exectors makers and sellers 17 Enlivey servants	671		25 Mars	er openin, etc	Constitutions	1,202	24
18 Gracera ad grancal combinerat	356	÷ {				80,004	100
desires 19 Allewanes from patrons	277				Ter	-	100
		VI.	П				
Chart					Beihuss, Te	du.	
Traditional compaism					Printe		
Total estael scoriers					45,624		
					-	202	
1 Traditional occupation (greet)* 444,448 and 447)	3,, 21	,	3 K. 7 m	yans clecka Mas ni miliopensi	ent mense	201	
2 Landholders	31,157	# <b>7</b> ∩ I	16 Hotel	Livery		176	4
8. Public service	1,270	16	17 Mats	Tr physica.na ey-lenders		172	4
4 Trackers 3. Membrants	1,254	* 7	19 Per	<del></del>		133	40.0
f. Tentata	643	18	NO Astro	retrared laborate		197	3
7 Estat riorks 8 Personal and democia persons	973 537		21. Rent	al depo there		120	3 7
8 Personal and describe servants 9. Survey and Public Works Depart	432		22 X	leases and actor		13	
mest		: 1	24 Aut	coloners		177	-3
10 Money-braders' mid shopkorpers'	376	, s	23. N=	er overpetions	-	P14	148
11 Provide berks	<b></b>	6	1			<u> </u>	
12. Allowworks from patress	127				Teru	46,804	100
13 Lawrent	313	1 51	'				
		1	I				
Casto					Brehman Or	ivá.	
Traditional accupation					Priests.	.,-	
Total animal genters					10,916		
1 Tradeparal acceptant (groups 44	. a №		16 Fe	tve physicians see clerks, etc.	_	236	
446 and 447) 2 Landellers	18.01	- بـ له	] 16. E-	ato chrita, etc. La service		3113	3 1
2 Landbolters 3 Temate	18,01					193	3
4. Her property and knowers		i, m		el-beepets tone and bankler		123	- 1
5 Mendicarity	1 61	3 !!	18. Per	man excepted w	th mother.	131	1
6. Agricultural informers 7. Gram and pales dealers and grad	1,36			en dyre. Dare za gold, mle		117	- 3
nerchers .				tomes.	-		
8 Permeal and domestic servents 8 Gravers and general conditions	176 18 08		] # C=	sellers	trera	102	3
desire.			1 H. H.	ory leading		64 80	3
10 Telepro and mad passifiction:	n \$4	14	24 II.	description and they	dereds.	73	- 1
and tellers.	41	10		rate clerks er corepations		1,000	1
12 Vegetable and fruit sellers	27	1 7		AT CONTRACTOR			
18. Tracture	11	1 🖠	1		Teτ	44,900	100

# Subsidiary lines 13 —Showing the chief occupations followed by the various castes in Imperial Table XVI—continued

OCCUPATION	Number of work frs.	PER CENTAGE TO TOTAL ACTUAL WORKERS		OCCUPATION	NUMBER OF WORK ERS	PER- (F\TAGE TO TOTAL ACTUAL WORKERS
		-	X		-	
Caste Fraditional occupation Fotal actual workers				Bráhman, Others Priests 35,431		
1 Traditional occupation (groups 444,	2,375	67		Lawyers	147	4
446 and 447) 2 Landholders	13,970	39 4		Lawyers' clerks Tobacco and snuff manufacturers	142 130	<del>1</del> <del>1</del>
3 Tenants 4 Grocers and general condiment	5 574 3,083	15 7 8 7	21	and sellers Pensioners	128	4
dealers 5 (main and pulse dealers and grain	1,414	10	22	Hotel keepers Dealers in gold, silver and precious	121 104	3
parchers	1	1	]	stones		
6 Personal and domestic servants 7 Public service	1 216	34		Vegetable and fruit sellers Musicians and actors	93 98	3 3
8 Mendicants 9 Sweetment and sellers	683 606	1.9		Milk, butter and ghee sellers	88	2
10 Teachers	488	14	28	Independent means Vative physicians	83 76	2 2
11 Money lenders' and shopkeopers' clorks	131	1 2		Brokers and agents Cart owners and drivers	66 66	2 2
12 Monoy lenders	372	10	31	Railway service	62	2
13 Private clerks 14 Agricultural labourers	364	10		Sellers of iron and hardware Estate clerks	61 60	. 2
15 Proce goods dealers	315	9		Minor occupations	1,023	29
16 Allowance from patrons 17 Run poundors and huskers	238 210	7 6	}	Тотаі	35,431	100
Caste		Σ	I	Bráhman, all secti	0118	
I raditional occupation Potal actual workers				Priests 199,373		
1 Traditional occupation (groups 444,	18 237	) )1		Hotel keepers	962	5
446 and 447) 2 Làndholdors	102,458	51.4		Allowances from patrons Survey and Public Works Depart-	920 878	5 1
3 Tenants	18,577	93		ment.		
4 Public service 5 Personal and domestic servants	8 472 5,833	4 2 2 7	82	Tobacco and snuff manufacturers and sollers	730	4
6 Mondicants 7 Gracers and general condiment	4 482	22	23	Native physicians	612	3
dealers and general condinent	4 203	1 1	25	Railway service Independent means	589 515	კ ვ
8 Teachors 9 Money lenders	3 855	19	26	Musicians and actors Pensioners	488	2
10 Rice pounders and huskers	3,501 3 173	16		Vegetable and fruit sellers	462 303	2 2
II Grain and pulse dealers and grain purchers	2,927	15	30	Postal department	325	2
12 Agricultural labourers	2,441	12		Dealers in gold, silver and precious stones	321	2
13 Money linders' and shopkeepers clerks	1,898	1.0		Brokers and agents Astrologers, eto	282 196	1
14 Private clerks	1,406	7	33	Cart owners and drivers	192	i
15 Piece-goods dealers	1 306	7 6	34	Minor occupations	6,024	3 U
	1.140					4
	1,140 1,111 964	U		TOTAL	199,378	100
<ul> <li>16 Fstate clerks</li> <li>17 Sweetmeat makers and sellers</li> </ul>	1,111	U	I	TOTAL	199,378	100
16 Fstate clerks 17 Sweetmeat makers and sellers	1,111	5	I	Total. (	199,378	100
Fstate clerks     Sweetmeat makers and sellers     Lawvers' clerks	1,111	5	Ί	,	l	1
16 Fstate clerks 17 Sweetmeat makers and sellers 18 Lawvers' clerks  Caste Fraditional occupation	1,111 964	5		Cherumau Agricultural l	l	1
16 Fstate clerks 17 Sweetmeat makers and sellers 18 Lawvers' clerks  Caste     fraditional occupation     fotal actual workers  1 Traditional occupation (groups 39 and 40)	1,111 964 143,312	93 5	8 J	Cheruman Agricultural 1 153,289 Hay, grass and firewood sellers	472 472 472	8 3 2
16. Fstate clerks 17. Sweetmeat makers and sellers 18. Lawvers' clerks  Caste Fraditional occupation Fotal actual workers  1. Traditional occupation (groups 30 and 40) 2. Makers of baskets mats, etc.	1,111 964	93 5 1 6 1 1	8 1 9 1 10 1	Cheruman Agricultural i 153,289 Hay, grass and firewood sellers Boatmen For estate coolies Road and railway labourers	labourer	8 3 2
16 Fstate clerks 17 Sweetmeat makers and sellers 18 Lawvers' clerks  Caste Fraditional occupation Fotal actual workers  1 Traditional occupation (groups 30 and 40) 2 Makers of baskets mats, etc. 3 Herdsmen and shopherds 4 Coffee estate cools	1,111 964 143,312 2,714 1 686 1,147	93 5 1 8 1 1	8 1 9 1 10 7 11 1	Cheruman Agricultural 1 153,289 Hay, grass and firewood sellers Soatmen Pea estate coolies Road and railway labourers Masons and builders	472 342 251 244 181	3 2 2 2 2 1
16 Fstate clorks 17 Sweetmest makers and sellers 18 Lawvers' clerks  Caste Fraditional occupation Fotal actual workers  1 Truditional occupation (groups 30 and 40) 2 Makers of baskets mats, etc. 3 Herdsmen and shepherds	1,111 964 143,312 2,714 1 686	93 5 1 8 1 1 7	8 1 9 1 10 7 11 1 12 2	Cheruman Agricultural i 153,289 Hay, grass and firewood sellers Boatmen For estate coolies Road and railway labourers	472 342 251 244	8 3212
16 Fstate clerks 17 Sweetmeat makers and sellers 18 Lawvers' clerks  Caste     fraditional occupation     fotal actual workers  1 Traditional occupation (groups 39 and 40) 2 Makers of baskets mats, etc. 3 Herdsman and shepherds 4 Coffee estate cooles 5 Tenants	1,111 964 143,312 2,714 1 686 1,147 854	93 5 1 8 1 1 7	8 1 9 1 10 7 11 1 12 2	Cheruman Agricultural 1 153,289 Hay, grass and firewood sellers Boatmen For estate cooles Road and railway labourers Masons and builders Personal and domestic servants Minor occupations	472 342 251 244 181 129	8 3 2 2 2 1

## Subsidiam Table 13—Short y the chief occupations followed by the carrous cases in Imperial Table XVI—continued

	FUNDE	PER-			F 143	P b
Or SPATISE.	. en h	O TOTAL		Ox UP was.	- 47	TO TOT 1
OK SPATISEL		×17		O 07 Mg.		M.TEM
	7T.	¥0			п.	HAL.
		ш,			1	ш
		XI	II.			
_						
Casta				Hole a. Agneultural i	. 1	
Traditional compation Tatal actual workers				76,937	a oodurer C	
7 827 20023 200 100				10,201		
1 Traditional ecospation (groups 2	e [ 657± ₁	96.2	u E	orthwark Jahouzero	341	
(04 bas	1 1		11 0	Cor estate contas	220	-3
2. Tenante	2,201 2,215	19	13 Pe	recel and demostic accounts	温	2
2. Herdenen 4. Hay gram and firewood sallers	207	11	13 T	teralogera, etc mple service	134	3
6. Porters	700	19	16. Bu	repers and searments	129	1
6. Makers of bankets, mets, sec	967	9	17 La	nabolaers	₽0	1
7 General labourers	361 394	7	15 M	mer consyntions	. 294	3
S. Marcus and beliders  9. Manhousts	303			Ter	76.237	100
10. Fabruar	347					~_
1						
[		XI	٧			1
			•	Mála.		+
Custs						
Traditional compution				Agricultural l 818,424.	abourers.	
Total estual workers				555,131.		
1. Traditional operpation (group	203,199	73.5	2 Pe	this arrace	. 1 2,604	7
30 and 40)			11 P	rectal and demostic servants	1.003	4
2. Icadhalders	20,233	7.8	12 Pc	eters	1,121	اد ا
2. Tenants 4. Herdenen and shepherds	17,783 10,943	38	13 0	rprotors and savyers	673 40	7
E. Critica weavers	9,700	ii	u B	ALIEN KAN DEIDEN	201	il
6. Mendicants	4,634	1.2	16 X	mer or our personne	4,783	12)
7 Community is bear or a	3,173	1.0		=		
8 Earthwork labouters  9. Hay grass and firewood sellers	1,855	8		Tor	383 434	190
N. Wal Account of the second of the second		•				
		X	7			
Canto				Palit.		
Tructional computers				Agricultural		i
Total actual workers				68°,726	iioarei s	
				004,110		ı
1 Truditional arrayation (groups 2	9 150,431	183	115 C	ert eware and drivers	1,277	
and 40)	45.470		16 P	rricual and domestic accounts	1,033	- 1
1 Landbelders 2 Tenants	454,470	ထုန		ariers and watchmen reporters and energies	917	1
4. General labourers	7,104	1-2	19 0	December and sellers	901	i
E. Hardenen and shortherds	6,604	10	20 C	I preserve and sollers stile and sheep beerders and	1, 800	i
6. Rive pounders and leadure 7 Cotton weavers	3,551					ا . ا
7 Cotton weavers 8. Mendicants	2.334	5	1 2 2	erthwork inhousers rate and palse dualers and graf	, (134 533	1
D Sweetment makers and orders	2,271	-3			,	
10 Greens and general conditions	2,147	•	123 F:	Aberra	1 440	1
desires 11 Masons ad hatilders	1,541	•	2+ ¥	mor ocrepations	4,907	10
	1,461	1	1	Tera	648,T90	100
13. Venetable and fruit orders			i	1914		
14. Ha press and five-coal sellers .	1,907	*	•			1
		I	π			
		-	-			- 1
Carte Traditional socupation				Parelyan.		- !
				Agricultural !	abourers.	1
Total and of some				506,423		- 1
Total actual scorkers				arthucek I houres	907	- 3
Total actual workers  1. Traditional constants (scores )	9 : 335.192	C4 *				
Total actual scorters  1 Traditional overpation (groups and 40)			10 №			i il
Total actual content  1 Traditional consystem (groups : and 40) 2. Landballers	PALIS	10.6	10 ≧	enderant	751	1
Total actual conters  1 Traditional correlation (groups : and 40) 2. Laydishlers 3. Tenaris	114,143	10.6	10 ≧	enderant	791 804 600	1 1 1
Total ectual searchers  1 Traditional corruption (groups : nod 40) 2. Lardhahlers 3. Tenuri 4. Herdman and shepherds 5. Public service	114,182 24,277 20,943 9,943	18 6 7 4 1 1 4	10 ≧	enderant	751 604 630 516	1 1 1
Total actual searchers  1 Treditional corruption (groups : and 40) 2. Lawfishlers 2. Tenaris 4. Herdemen and shepherds 5 Public service 6. General labourers 6. General labourers	114,483 36,377 30,943 9,949 9,960	18 6 7 4 1 1 4 1 7	10 ≧		791 804 600	1 1 1
Total actual searchers  1 Traditional corruptions (groups : need blockers  2. Learthablers  3. Transits  4. Herdensen and shepherds  5. Pubbe service  6. General labourers  7. Transit and describe servanies  8. Transit and describe servanies	114,182 24,377 20,943 9,943 9,945 3,945	18 6 7 41 1 8 1 7	10 ≧	enderant	751 604 630 516	1 1 1
Total actual searchers  1 Treditional corruption (groups : and 40) 2. Lawfishlers 2. Tenaris 4. Herdemen and shepherds 5 Public service 6. General labourers 6. General labourers	114,483 36,377 30,943 9,949 9,960	18 6 7 4 1 1 4 1 7	10 ≧	enstreast often exters appariers and anapers Lives of basists, mats, etc. mor necepations	791 604 600 516 4 477	1 1 1 1-0
Total actual souriers  1 Traditional corruption (groups : and 0)  2. Level-balders  3. Transfer  4. Herdomen and shepherds  5. Pablos service  6. General labourers  7. Transfer  7. Transfer  8. Transfer  8. Transfer  9. Transfer  10. Transfer  11. Transfer  12. Transfer  13. Transfer  14. Transfer  15. Transfer  15. Transfer  16. Transfer  16. Transfer  17. Transfer  18. Transf	114,182 24,377 20,943 9,943 9,945 3,945	18 6 7 41 1 8 1 7	10 ≧	enstreast often exters appariers and anapers Lives of basists, mats, etc. mor necepations	791 604 600 516 4 477	1 1 1 1-0

## Subsidiary Table 13 — Showing the chief occupations followed by the various custes in Imperial Table XVI—continued

DU TRATION	UMBIR CFNTAGI OI TO TOTAL ACTUAL ERN WORK FR	Occupation	PLE- NUMBER CENTAGE OF TO TOTAL WORK ACTUAL ERS WORK ERS.
	XV	II	1
Caste Iradstronal occupation Iotal actual morters		Kammíl Artisans 82,847	
160, 114, 220, 230 316, 317 322, 328 314 and 346) 2 Laudholders	43,047 52 0 23 125 27-9 10 163 12 3	9 Coffice state cooles 10 Mendicants 11 Grocers and general condiment dealers 12 Sweetment makers and sellers	238 3 177 2 176 2
4 General labourers 5 Fenants 6 Rico pounders and huskers 7 Musons	1 253 1 5 1,172 1 5 1 111 1 3 375 5	13 Workers in tin zine lead and quicksilver 14 Grain and pulse dealers 15 Minor occupations	133 2 1 1 1 3 2 1 1 3 2 5 1 4 1
8 Herdsmen and shopherds	273 3	Тотац	82,847 100
	777	·III	
Caste Fraditional necupation Total actual workers	ΑV	Kamsala Artisans 45,517	,
1 Inditional occupation (groups 106-191-220, 230-316-317-322, 328-314 and 346) 2 Landholders 3 Agricultural labourers 4 Tonants 5 Mendicants 6 General labourers 7 Rice pounders and huskers 8 Cotton weivers 9 Grocers and general condiment dealers	5,004 11 0 2,104 48 868 19 303 7 251 6 214 5 200 4 122 3	10 Toy, kite and cage makers 11 Grain and pulse dealers 12 Independent means 13 Personal and domestic servants 14 Ivory carvers 15 Public service 16 Minor occupations	98 2 82 2 74 2 64 1 55 1 1 152 25
	X	IX.	1
Custo Frad <b>i</b> tional occupation Total actual worker <del>s</del>		Chakkılı Leather 104,954.	
XVII)	3,228 31	9 Forants 10 Rice pounders and huskers 11 Village watchinen etc. 12 Sweepers and scavengers 13 Personal and domestic servants 14 Coffee estate coolies 15 Minor occupations Total	429 360 204 211 211 211 211 211 211 211 491 491 491 400
Caste Traditional occupation Total actual workers	Χ	XX Mádiga Leather 132,709	work rs
XVII) 2 Agricultural labourers	18,822 12 3 02,218 66 9 11,303 7 5 5,129 3 4 3,284 2 2 2,971 19 2,170 14 1 607 11 1,320 9 847 6	11 Fstate clarks, etc. 12 Earthwork labourers 13 Musicians and actors 14 Cattle and sheep breeders and dealers 15 Sweepers and scavengers 16 Cotton weavers 17 Masons and builders 18 Minor occupations  Total	420 3 391 3 200 1 103 1 175 1 169 1 132 1 1,268 7

## Subsidiant Table 13 —Showing the ship occupations followed by the current cashe in Imperial Table XVI—continued.

Case	OAUT TIPY	NUMBER ORE 714	PER CLUTIA TO TOTAL ACTO CRX EBO.		Occupatio	FOREST ORE Dis.	PRI- CENTAGE TO SOTAL AUTUAL WORK ELS,
Technical serventes (groups 00, 131, 132, 134)   10.   11. Circle servent, and derroad serventes (groups 00, 131, 132, 134)   10.   12. Circle servent, and derroad serventes (groups 00, 131, 132, 134)   10.			I	U.			
3 Trents   4.6 General laborary   1.000   1.	I adstronal occupation				Toddy-drawer	١.	
Testing   Test	2 Tennata 2. Agricultural labourers 4. Landholders 5. General labourers	40,614 16,006 7,503 1,030	18-0 6-4 1-2	18 18 16 17	Hey, grow and freewood sullers Public merics Mesons the builders Reps, serking and not makers and sellers.	201 167 180 1 114	1 1
Tends   Tend	7 Worken, in brook and tile factor nam 4. Perters and watchmen 9. Earthwark labourers 10. Ortile brooken and dealers	105 200 200		10	Hendotaris Grosses and general conditions dealers	111 01	1
Contact   Cont	11 Personal and domestic services 12 Carpanics and sawyers		4	Ĺ		h	-
Content   Cont		i		1		1	
131 125, 123 and 124)   Good   443   M   Spheneres   200   7   2   2   2   2   2   2   2   2   2	Traditional occupation Total actual scotture				Toddy-drawers. 139,612.	<u>.</u>	
6. Creamin bloomers   2.200   17   17   18   18   18   18   18   18	131 122, 133 and 184) 2 Landbalder 3. Agravatines laboururs 4. Temnas	61,903 90,965 0,900	443 150 17	HHA	Fishernes Mondactes Tobacco and mail manufacturers and tellers	200 200	- 9
Common   C	5. Greony and grants condinous dealure.	2,816		21	Cultre course coeffes		
13, Performand   Friends   1,00   1	7 Outton environ 8. Sweetment makers and sollers 9. Rice pounders and bestars 10. Ocum and color dealers	1,001 1,94 1,825 1,374 982	1:3 1:4 1:9	21. 21.	etc Cattle and sheep investors and dealers Public strynge Earthunet in houses	222	3
12   Tor   194,114   106	12. Puritys and triumen 12. Herdamen and shepbyrd- 14. Cart owners and driver 15. Vegetalie and fru schers 16. Petron	629 629 533	4	# 100 E	etc Corportors and sewyers Parts-goods dealers Taskers	345 196 190	1 1
Continued comparison	18. Workman, et in sult stores	101	à,		Tor	130,613	100
Continued comparison			XX	ш			
13, 121, 123 and 134)   25 and 134)   25 and 134)   25 and 134)   25 and 134)   25 and 134)   25 and 134 and	Traditional occupation Total actual workers				Tiyan. Toddy-drawers, 276,788.		
14. Structuse maters and sellers 1,500 8 18. Darthwerk labourers 1,500 6	121, 122, 122 and 131).  2 Agroutinal behavior  3. Treasts  4. Cour manufacture  6. Cour manufacture  6. Cour manufacture  7. Portiers and surprise  7. Portiers and surprise  8. Parconal and fundamen  8. Mancon and matchesis  9. Mancon and fundamen  10. Maleys and sultures bushers, mota, for the court of the court  11. Cour manufacture in the court  12. Cour manufacture and furthers  13. Sur considerers and fundamen	120,097 80,543 22,497 1,023 4,518 8,611 2,187 2,061 2,431 2,367 2,065 1,062	50°3 183 W1 1°9 17 18 1°0 1°0	16.10 的复数对抗解疗法 15.	Public service Graks and pubes dealers Mattre physicless — Off preserves and where Mendicant Treechers, etc. Hay grates and firewood a liera Bactimes Bactimes did be unders and orders. Bactimes accurate Merchanty  And Conference  Merchanty  And Conference  Merchanty  And Conference  Merchanty  And Conference  Merchanty  And Conference  Merchanty  And Conference  Merchanty  And Conference  Merchanty  Merc	1,119 1,106 816 610 600 482 414 400 870 873 873	***************************************
	15. Darthwork laborates	1,00	• • •	-	Ł		

# Subsidiary Table 13 —Showing the chief occupations followed by the various castes in Imperial Table XVI—continued

Occupation	Numher of work fra	PER- CENTAGE TO TOTAL ACTUAL BORK 188		OLCUI ATION	NUMBER OF WORK ERN	PER CENTAGE TO TOTAL ACTUAL WORK FRE
		XX	IV			
Caste			•	Dévángu		
Traditional occupation .				Weavers		
Total actual workers			•	30,886		ι
1 Fraditional occupation (sub-order	25,414	823		Personal and domestic servants	143	5
38 groups 260, 261 and 271—280) 2 Agricultural labourers	1,908	42	13 14	Masons and builders Tobacco and snuff makers and sel	85 70	3 2
3 Rice pounders and huskers 4 Piece goods dealers	798 464	26	15	lers Public service	68	2
5 General labourers	409	1 3	16	Tailors etc	49	2
6 Grain and pulse dealers 7 Tenants	287 246	9 8		Earthwork labourers Minor occupations	96 733	1 24
8 Mendicants 9 Landbolders	246	8	1	Total	30,886	100
10 Portors 11 Grocers and general condument	166	5 5		2018.		
dealers and general conditions	101		,			
		XX	V			
Caste				Karkolan		
Traditional occupation				Weavers		
Total actual workers				62,092		
1 Traditional occupation (sub-order 38, groups 260 261 and 271-280)	36,063	581	18	Tobacco and anuff manufacturers and sellers	207	3
2. Agricultural labourers 3 Landholders	6,246 5,983	101		Cart owners and drivers Oil sollers	184 178	3
4 Musicians and actors	2,153	35	21	Teachers	164	3
5 Grocers and general condument dealers	1,285	2-1		Sellers of hides bones etc Cattle and sheep breeders	151	2 2
6 Sweetmeat makers and sellors 7 Tenants	1 044	17	24	Hay grass and firewood sellers	129	2 2 2
8 Grain and pulse dealers and grain		15	26	Native physicians	98	
parchers 9 Rice pounders and huskers	936	15	27 28	Carpenters and sawvers Masons and builders	, 8ა 79	1
10 General labourers 11 1 emple service	740 627	12		Independent means Milk, botter and gheesellers	76 75	1
12 Mendicants	555	-9	31	Shopkeopers servants	74	1
13 Piece-goods dealers 14 Personal and domestic servants	410 246	4	33	Prostitutes Money lenders	73	1 1
15 Public servants 16 Herdsmen and shepherds	234		34	Minor occupations	1,318	2.2
17 Arrack and toddy sellers	210	3		TOTAL	62,092	100
		XX	٧I			
Caste				• Salc		!
Traditional occupation				$\pi$ envers		,
Total actual workers				83,824		
1 Traditional occupation (sub-order 38 groups 260 261 and 271-280)	57 200	68 2	15	Gram and pulse dealers and gram parchers	328	4
2 Agricultural labourers 3 Landholders	12,192	14 5 2 3		Public service Carpenters and sawyers	268	3
4 Rice pounders and huckers	1 943	2 1	18	Earthwork labourers	265 231	3 3
5 Tenants 6 General labourers	1 335	16	20	Oil pressors and sellers Pensioners	189 174	2 † 2
7 Mendicants 8 Porters and watchmen	761 694	8	21	Workmen in jute mills Hay grass and firewood sellers	147 129	2 1
9 Picco-goods dealers 10 Tobacco and snuff manufacturers	597	7	23	Vegetable and fruit sellers	122	1
and sollers	583	7	25	Blacksmiths Shopkeepers servants	117	1
11 Masons and buildors 12 Grocers and general condiment	543 146	6 5	26	Rope, fibre matting, ctc, makers	92 79	1+
dealors 13 Herdsmen and shepherds	126	1	38	Sweetmeat makers and sellers	78	1
14. Personal and domestic servants	396	5	-6	Minor occupations	1 309	20
•	1	1	l	Τοτιτ	83,824	100

Stemm at T = 13 -- Showing the chief occupation followed by the turnor = at in Important T ble XVI—continued

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f set			Europan	
Traditional accupation Tabul actual - orker			<b>å</b> 18	1
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24 Working gits carriage factories 25 Postal department	48 48	4	33 Maner occupations Ten	8,718 260



91 mg	T	18 13 -Sharing the chief occupations follow a by the various Importal Table XVI—continued	ea l	111
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	ferriments and hopin pers forter.	257		al refere of hotes, beans also and 30	0 1
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À P	able a	113	8.7	23 Shipping clarks, etc. 20	1 5
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+ 7	Williams are account factories.	40	81	23 Manue occupations 2 1	اثما